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EVENTS OF THE WEEK

Mr. George Bernard Shaw wrote a play that was declared morally unfit for production. Nevertheless Arnold Daly, the actor-manager, presented it in New

Play Barred by Police.

York until he was notified by McAdoo that the whole company would be arrested if it was given again. One of the actresses was sickened by the guffaws of the prurient crowd in the theater. In a report on the play, Commissioner McAdoo said: "It is revolting, indecent and nauseating, where it is not boring. No character in the play, not even the clergyman, has one word of the cardinal virtues in man or woman. I think the play is distinctly against public morals and decency." Close inspection of much that goes on the boards of reputable theaters would result in a similar finding.

"Russia gone mad! Hundreds killed! Anarchy feared!" These were the newspaper headlines the middle of the week. English papers declared that the imperial surrender is not what it purports to be; that the new machinery is cumbersome and much like the old bureaucratic regime. This seems scarcely credible. The authorities would hardly dare to delude the people with a paper freedom, when the whole empire trembles on the verge of overthrow. But while there are signs of coming peace, there are days of riot and pillage. In St. Petersburg, Odessa, Warsaw and other large centers, mobs ruled, Jews were attacked and murdered, their shops pillaged and wanton atrocities committed, surpassing the horrors of Kishineff one hundred fold. The Cossacks are accused of joining in the disorder, and even the civil authorities in some sections are implicated. Peace cannot be far away. Such fury will exhaust itself.

Prof. Samuel N. Harper, nephew of President Harper of Chicago University, who spent a year in Russia studying the language, says: "The recent grant

More Strife Inevitable.

of a constitution and other liberal propaganda cannot immediately quiet the agitation which has assumed such enormous proportions these last weeks." He expressed the opinion that the Russian people will continue to work until they have overthrown the dynasty. The chief factors in this consummation will be the students of the Russian universities. While Russia has received the promise of what she has been clamoring for—a voice in the government, civic liberty, real inviolability of person, freedom of conscience, of speech, and association, and there seems to be no question that the government is acting in good faith,

still not all will be satisfied with the concessions made. "The social movement in Russia will not stop. It is only the constitutional reformers who consider the victory complete." If the surveillance of centuries is suddenly relaxed, according to promise, such excesses as we read of are inevitable, in so heterogeneous a population, with masses of them illiterate.

Railroad rate legislation was considered at the White House Thursday by the President and Senator Dolliver and Cullom, two of the men who are expected to lead in the administration's fight this winter. The measure the President desires

Railroad Rate Regulation.

was outlined, but there were no modifications of the ideas he has already put before the public. The chief feature is that the Interstate Commerce Commission should be clothed with powers to revise rates when they are found to be unreasonable. In a speech before the board of trade of Elkins, W. Va., Senator H. G. Davis, late Democratic nominee for vice-president, spoke against rate regulation—quite naturally. The Ohio Shippers' Association and the Ohio railroads have made what is practically an agreement for arbitration in case of disputes over rates.

"It is true that we publish one tariff and collect another," said Mr. J. S. Leads, general manager of the Santa Fe Refrigerator Dispatch, before the Interstate Commerce Commission, in Washington, D. C., last Wednesday. He admitted that

Rebates Admitted.

rebates are given, declared that they are necessary to his company because his competitors grant them, and that he could not break up the practice without precipitating a rate war. The rebates amount to \$10 a car to Chicago, \$15 to Buffalo and Pittsburg and \$20 to the Atlantic coast, on shipments of fruit from California. A few more such frank witnesses will divulge all the inside information concerning railway management. And when the public gets the information, what will it do? It is reported that the beef trust magnates are claiming exemption from prosecution, and citing an agreement with Commissioner Garfield.

It is worth noticing that the delegates to the railroad rate convention two weeks ago in Chicago, even those who were declared to be in favor of rate regulation as advocated by President Roosevelt, most of them accepted favors from the railroads.

Foes of Railroads.

The Western Passenger Association had

agreed to give a rate of one and a third fares on the certificate plan, provided one hundred delegates bought tickets. There were nine hundred in attendance, but only 91 could be found who had purchased tickets! This is significant. It indicates the power the railroads have to cajole, to propitiate, and therefore the enormous task the "reformers" have mapped out in their fight for equality. It also shows the weakness and insincerity of men. What reliance can be placed in the warm speech of the man who, with a railroad pass in his pocket, holds the roads up to scorn? It would be interesting to know what kind of passes these anti-railroad monopoly men carried.

A line in another paragraph mentions a matter which seems to be quite serious. The integrity of two of the most important branches of the government,

Strange Plea.

the department of commerce and labor and the bureau of justice, is impugned in two pleas in bar in behalf of the packers. These pleas were filed Thursday in the U. S. district court in Chicago. They state that oral and documentary evidence which the packers were compelled to give Jas. R. Garfield, commissioner of corporations, was turned over to the department of justice and made the basis for the criminal prosecution pending against the packers; and that this was after said Garfield had given his official pledge that any evidence secured by him would be for the exclusive use of the department of commerce and labor, and in all details would forever be kept secret. On this ground the packers plead immunity, and ask to be discharged. Such a statement, appearing on record in the courts, is a matter of grave import. But whatever be the truth or falsity of the allegation, Mr. Garfield had no right to make such a pledge.

Rear Admiral Chas W. Rae declares that were the country suddenly plunged

into war, the navy would be ineffective because of the critical

condition of engineering.—Russian Unions vote to arm for pure democracy. They will risk losing all they have gained.—A Chinese commission is at work preparing to draft a constitution for China.—Moscow lawyers demand General Trepoff's removal, and amnesty for political prison.—Routine business reports are almost universally favorable.—Western Passenger Association finds agreement of railroads not to give passes to influence traffic has been almost universally violated.—Gov. Folk spoke in Ohio, encouraging the Democrats and complimenting Taft.

EDITORIAL

CO-OPERATING MEMBERSHIP

We publish in another column, under the above title, a criticism of an article which recently appeared in the Century. It is a pleasure to print this review. It strikes at once at the essential point and presents the strongest arguments that can be made against what the author regards as departure from conformity to God's Word.

The plan of work mentioned in Prof. Willett's article was that of taking such steps as seem consistent with the best interests of the church and the demand for Christian unity to recognize and utilize those who stand in relations of sympathy with our churches, but do not unite with them because they are not ready or are not willing to accept baptism by immersion. The plan mentioned was that of receiving, not into the church, but into an outer organization, known as the congregation or by any other name, all such as wish to co-operate with the church, but do not wish to enter its membership by formal acceptance of its terms of fellowship.

Brother Smith has two objections to this plan. First, it is not scriptural. Secondly, it will not work. This is a direct and simple statement of the matter, and we hail it as such. We are willing to abide by the issue of a fair inquiry on these two points.

There is no question that if by unscriptural is meant a practice which is not mentioned in the New Testament, then most of our religious program stands condemned without argument. It is not necessary here to recite the long list of expedients to which the churches, our own included, have recourse as the simplest method of meeting present conditions, conditions that were totally unknown in the apostolic church. Our plan of service, our use of aids to worship in the form of books and manuals, instruments of music, the construction of church edifices, the employment of Sunday schools, young people's societies, and scores of other things will, of course, be recognized as unscriptural in this sense. We do not understand that this is, however, the point of Brother Smith's criticism. By unscriptural we usually mean that which is contrary to the spirit, if not the letter, of New Testament teaching. So far as the practice is concerned no such statement can be made regarding it. The fact that the conditions of the apostolic church did not require the recognition of members of different denominations by each other is sufficient reason for the absence of any plan of meeting such an emergency.

At the present time every one of our churches has about it a fringe of people more or less closely connected with it, but not members. The husbands of women who are members of the church are sometimes playfully designated as "brothers-in-law." The influence of any church naturally extends some distance beyond its actual membership, and this audience, the congregation that comes weekly to its ministries, ought to be much larger than the church itself. From this outer circle there are expected and received both moral and financial support, and not infrequently responsibilities of the most substantial character are laid upon the shoulders of men or women who are co-operating with the church in all other ways but that of actual mem-

bership. The question as to whether these persons shall receive formal recognition on the part of the church is as much a question of expediency as is the question whether or not the church shall use a hymn-book or shall have an evening service.

At this point opinions will differ, but the right of free action is inherent in all the churches, and the privilege of recognizing these friends of the outer circle rests entirely with the church itself. In some cases that recognition will be purely moral. The minister will call upon these friends and use his influence with them to unite with the church, and this will be the extent of the relationship. In others they will be more formally recognized, and their names will be gathered into a register of the friends of the church, either for private use or printed as a supplementary part of the church directory. This is done in some cases. In still others some more formal step will be taken, such as receiving into a co-operating or associated group these friends who are leading Christian lives but are not convinced of the necessity of complying with the views of the church on baptism. Such a relationship may be called co-operating membership or may be called membership in the congregation as distinct from the church, or may be designated in any other manner. In this latter case, two things will be quite clear. First, the persons thus received into the membership of the congregation or into co-operating or associate membership are in all cases Christian people whose status lacks only the one point of compliance with the full practice which is believed by the disciples to be essential in the program of church membership. Secondly, a clear distinction will be made between these persons and those who constitute the regular membership of the church, who have through baptism entered into its covenants. The unscriptural nature of any such form of Christian recognition it would be very difficult to demonstrate. We do not question for a moment that it is a half-step. The full step is, of course, complete church membership, and in many instances this proves the logical result of the plan suggested. In some instances it does not so result, and the condition of the person remains the same to the end of the chapter. This must be, as in every other case, a matter of personal responsibility, a responsibility of conscience to God.

But the second objection which Brother Smith makes is even less cogent. He says that it will not work. As a matter of fact, it is working in an increasing number of our churches. We believe that whether or not the plan is adopted, it is agreed that it is at least one solution of the problem that has vexed not a few of our ministers and churches. The Baptist churches have felt the same difficulty. There are many persons associated more or less closely with their churches who would like to be in active co-operation with them, but difference of interpretation on the subject of baptism has rendered it impossible to secure this relationship. In England this situation has resulted in an increasing number of totally unbaptized people in the churches, received into the membership but delaying their baptism to a convenient season. It is a fact of interest that the proportion of unbaptized persons in some English

Baptist churches includes fully one-third of the membership. In this country such a condition is less frequently observed, but the plan of co-operating membership or of membership in the congregation is beginning to obtain, and some of our Baptist brethren recognize it as a solution of an old difficulty.

Among our own churches that have adopted this practice there have been varying results. In some instances nearly all of the people thus received into the congregation subsequently united with the church. In other instances a smaller proportion. But there can be no doubt that the practice is growing. With the strong sense of individualism which characterizes the Disciples, each congregation is likely to adopt plans of work consistent with its sense of loyalty to the scriptures and with the requirements of its work. We would strongly emphasize the fact that a practice of this kind which is outside the recognized domain of New Testament teaching and which lies wholly in the province of methods of Christian work should never be made a test of fellowship either in its adoption or rejection. We believe that if one were conscientiously opposed to the practice he ought not to enter into it nor encourage it; but he must yield the right of free judgment to his brethren in this and other matters where loyalty to the essentials of our holy faith is not involved. If it should prove true that the practice is one that will not work, then no one needs to argue against it, for it will disappear through its own lack of value, but if, as present indications suggest, it is one of the means for securing larger co-operation with those who share our views on Christian union and the scriptures, but are not convinced of our right to impose the baptismal test, then it is simply a question of proof which only results can decide.

WRITING FOR PUBLICATION

An editor not infrequently receives from correspondents a letter like this, which came in a few days ago: "Some time ago I mailed you an article. It did not appear. Are you wedded to your notions so that you publish only what harmonizes with them?" This and other letters received from time to time from disappointed writers illustrate the fact that an editor must sometimes make clear the principle on which material is used in his columns.

It should be remembered by all readers and writers that the amount of material that comes to a newspaper is generally three times as great as can possibly be used. This necessitates the rejection of much that is received. To undertake to return all MSS. which cannot be used would entail labor and expense which most editors find it impossible to command. Occasionally a correspondent is courteous enough to enclose stamps for the return of his manuscript in case it cannot be used.

The principles which must govern the choice of articles will depend somewhat on the character of the journal and its editors. So far as the Christian Century is concerned, it may be said that there are some articles which we do not wish to publish. Such writings as deal with questions either already settled or unessential are of no value and the editor makes no apology for declining to give

them space. Other articles which deal with living questions are prepared either with very little regard for the courtesies of journalism or the eyesight and deciphering ability of the editors and are accordingly rejected. Again, excellently written articles which have much of value in them are ruled out because the space can be more profitably taken by other material at hand. In such cases the editor is compelled to exercise his judgment and assumes full responsibility for his decision.

No newspaper will care to suppress articles which are frank and courteous treatments of living questions, no matter whether they harmonize with the views of the editors or not. Indeed, of two articles, one of which expresses the views of the editors and the other criticizes them, it is probable that the latter will appear first. The question for the editor to decide is as to the usability and value of the contribution. In rare cases a piece of writing which violates every law of composition, penmanship, logic and Christian teaching may find insertion as a warning to the wise.

UNITY IN LOCAL CHURCHES

The Disciples of Christ plead for the oneness of all God's people. This principle has further application than simply the union of denominations. It must be given expression in the work of our own churches in their relations one with another. No people can gain the attention of the Christian world to a principle which they do not first manifest among themselves. But even more important as the very basis of all union is that spirit of good will and fellowship which should characterize the members of the local church in their relation one with another.

Probably most of the misfortunes which have befallen our churches, both among the Disciples and in other religious bodies, have been due to dissensions between members of the local church. Any success which comes to a congregation in its effort to give expression to the Christian world will depend very largely upon the spirit of sacrifice and humility and devotedness which its people manifest.

In the apostolic days no sins were so severely rebuked as those of pride, envy, and unbrotherliness on the part of members of the church. Strife and division were the chief obstacles to the spread of the Gospel. It is not otherwise to-day. The followers of Jesus must be perfectly joined together in the same mind and in the same judgment if the testimony which they bear is to become convincing and their work successful.

This does not mean that all members hold the same opinions. There should always be perfect liberty in the Church of Christ for individual views on biblical teaching and Christian practice, but it does mean that personal references and selfish ambitions should be absorbed in the passion for service and that no root of bitterness should be permitted to spring up in the soil of Christian character.

The offices of the church are not positions of honor merely, but of service. Those who aspire to them ought to remember that it is a question of fitness and not of preference. Those who hold them should use them as a sacred trust. All the members of the body of Christ are equal in position and privilege. There

should be no castes or classes in the church. There is no room for such antagonism as sometimes manifests itself between those who aspire to position and those who hold it, or between those who magnify too strongly their office and those who hold a common place. The spirit of unity must chasten and subdue all such rivalries and envyings. They are utterly inconsistent with the Gospel and its best interpretation. The glorious liberty into which Christ has brought his people must make that selfish ambition seem small and of little worth in comparison with the glory of the Christian life even in its most humble terms. It is then the task of the Disciples of Christ to realize in every one of their churches that beauty of holiness, that unity of spirit, that sympathy and love which are essential elements in the lives of all the children of God.

MEMORIAL FUNDS

We are glad to publish in another column a statement from the secretary of the Church Extension Fund in reference to a most appropriate gift from the church at Frankfort, Ky., in honor of their late pastor, George Darsie. This is particularly fitting, considering the interest taken by Bro. Darsie in church extension and the long and intimate relationship between himself and the Frankfort church.

Further than this it is a matter of satisfaction to note the recent gifts to this admirable enterprise for housing churches. Under the energetic leadership of Mr. Muckley, the Church Extension Fund has grown with remarkable strides during the past year. They have included the gift of Dr. Logan and wife of Kansas City of real estate whose value is estimated at \$70,000; the gift of David R. Pickens and wife of Tyler, Texas, of \$10,000, in addition to \$10,000 previously given. These are special name gifts. More than this, the Church Extension Board has received from C. C. Chapman of Fullerton, California, the Lizzie Chapman Memorial Fund; from the Independence Boulevard Christian Church of Kansas City a loan fund, of which \$2,500 was given by Mr. R. A. Long.

There is in this array of facts food both for reflection and stimulus for activity. There are many other wealthy, or well-to-do people, among the Disciples whose interest in church extension requires only a little information to be roused into generous giving. This giving is itself a source of both incalculable assistance to the enterprise and of the keenest possible satisfaction to the giver. No cause is worthier of remembrance in the gifts of the living and in the wills of those who are passing on to larger work.

NOTES

The Chicago Christian Missionary Society receives \$2,000 a year for the support of its work from the Christian Woman's Board of Missions.

The first Lord's day in December is the day set apart for placing the work of the Christian Woman's Board of Missions before the churches. It is hoped it will be widely observed, and that the offering will help forward the great work of this organization.

Last week the Foreign Society received two gifts on the Annuity Plan, one of \$500 and one of \$300. Besides a friend at Medina, O., made a direct gift of \$200 for the Bible College at Jubbulpore, India.

We have received the catalogue of St. Paul's Institute at Tarsus, Asia Minor. Dr. Thomas D. Christie is the efficient president of this splendid college which is doing a very notable work among the natives of Cilicia. A visit to Tarsus and the institute is an inspiration.

Miss Mattie W. Burgess, well known and loved as a missionary of the Christian Woman's Board of Missions, sailed for India, her chosen field, on the S. S. Pannonia, Nov. 1st. She will have charge of the Mahoba Orphanage, a responsible position for which she is well fitted.

Mr. and Mrs. W. E. Gordon, Dr. Rosa Lee Oxer, Miss Daisy Drake and Miss Caroline Pope, missionaries of the Christian Woman's Board of Missions, who sailed for India Oct. 7th, were in the great storm that caused the Campania's disaster. Their ship, the Columbia, was uninjured, but they were two days overdue when they arrived in Glasgow, Scotland, Oct. 17th. The party will spend some days in Scotland and England ere re-embarking for India.

Dr. W. E. Macklin and family, missionaries of the Foreign Society to Nankin, China, who have been in America on a much needed vacation, sailed on their return trip from San Francisco on the good ship "Siberia," November 4th. Dr. Paul Wakefield and wife of Springfield, Ill., went out with them on their first term of service for the Foreign Society. Dr. Wakefield is a son of our well-known Prof. E. B. Wakefield, of Hiram O. Mrs. Wakefield is the accomplished daughter of Dr. and Mrs. V. T. Lindsay of Springfield, Ill. We bespeak the prayers of the churches on behalf of these consecrated men and women, who find it a real joy to brave the problems incident to the missionary life in the land of China.

The Foreign Society will make an effort this year to secure a special fund of \$50,000 in personal offerings to provide necessary buildings in our foreign mission fields. Ten homes are most urgently needed for the new missionaries. This will require \$2,000 each, or \$20,000, including the land. Four hospitals are called for by the missionaries. These will cost about \$2,500 each, or a total of \$10,000. Also eight school buildings, at a cost of \$1,000 each, or \$8,000, and twelve chapels at \$1,000 each, or \$12,000, making a grand total of \$50,000. This seems like a large undertaking, but our brotherhood is equal to it. Send gifts to F. M. Rains, secretary, box 884, Cincinnati, O. It may be that some friend would like to provide one of these buildings as a memorial. It must be remembered that a successful work costs money. As the work grows larger, demands must be made for it. We have sent out thirty-three new missionaries in the past two years, and the question of buildings is becoming a serious problem.

Co-Operating Membership

Charles E. Smith

In the Christian Century of October 5 appears an article from the pen of Brother Herbert L. Willett, entitled "Steps Toward Unity." For the main part, the article is good and helpful as much else coming from his gifted pen has been. When we are dealing with things under human control, it is not necessary that we keep in the well-beaten paths and abide by the set phrases to which "the brotherhood" and "the fathers" were accustomed, for the well-beaten paths may be, at times, the "way-side ground" incapable of yielding a harvest. Only with the purpose of doing good, we would register our disapproval of some things in this article because we believe that, wherever accepted, they would be a positive hindrance to the cause we all love.

In seeking the unity which God's word enjoins, we do well to seek it in the way that God has directed. In speaking of the final, unified church of the future, we quote: "But when the spirit of union has come he may be trusted to form for himself a body and a service." We have no objection to the spirit of union, but we do not look for another "Spirit" to come. We believe that the Spirit has come and that His directions carried out faithfully will bring the desired unity.

After suggesting for various religious bodies some changes where they are cer-

tainly at variance with God's word, the author says: "As for the Disciples, they need to find a method by which they can maintain the integrity of the immersed church membership while they welcome to co-operating membership those who are at one with them in all matters save their views on baptism and who must be permitted to accept the same responsibility in regard to this ordinance as they do at the Lord's Supper." This looks like trying to do a thing without doing it. A Sunday school teacher once said to her class, "The Bible says 'Money is the root of all evil.' Now, Bobby, what shall we do about this?" "Grab the roots and dodge the evil," was the reply. With all due respect, we believe that the suggested course is a "dodge," made with the very best of intentions, but a dodge nevertheless, and that it would be ineffective. We know that this has been tried by some of our ministers and abandoned because it did not accomplish the desired end. The most serious objection to "probation" and "the mourner's bench" is that they are but half steps taken where the whole would as willingly be taken. This is but a half-step, too. In our every pastorate we recall persons who, though not members, could not be induced to be absent from service—splendid workers in every way. They

feel welcome and want nothing else. Some obey later, but the idea of asking one such to become a kind of member seems belittling if we allow that our responsibility ends when we leave theirs to them.

There is all too much sectarian spirit among us in some quarters, but if we want to finally fix ourselves as a sect before the whole world, let us adopt some such human paraphernalia and it is done. The church of Jesus Christ is divine in its origin and ownership. It is therefore divine in its conditions of membership. Three Scriptural terms name the body of believers on earth—"the body of Christ," "the church of Christ" and "the kingdom of Christ." These are identical as are the terms of their entrance. Those who are "in Christ" are members of "the body," "the church" and subjects of "the kingdom." Knowing how we get into Christ, let us not deceive others and stultify ourselves by placing them in (church?) membership for, though that would bring them to "us," we come to Christ by obeying Him.

"The Sword of the Spirit" will cut off all those things that hinder God's work. Let us preach, teach and practice the word and carry its gentle, helpful, kindly spirit into all our work and fraternal associations and no doubt there shall one day be "one sheepfold" under the gentle Shepherd.

Charleston, S. C.

Installation Services at Monroe Street Church

Finis Idleman

Despite the gloomy and forbidding day the installation of Bro. A. T. Campbell as pastor of the Monroe Street Church last Sunday afternoon constituted a service of far more than ordinary importance. There was all the hearty welcome of people to pastor and the reciprocal hopes of pastor for people. The music was worthy of a cathedral service. The whole bearing of people and pastor was one of consciously taking up a difficult work, but in it all were sanely enthusiastic in its undertaking.

But to a visitor there were other features of the service more impressive than these and in some senses more prophetic. There was first of all that sincere greeting extended by visiting ministers of other communions to Bro. Campbell. There was none of the empty eloquence, poorly screening a sectarian bitterness, but a genuine yearning for more laborers to help gather in the harvest. The great city—the populous West Side—needed more men to speak in behalf of righteousness. These men felt the need of collaborators—felt their inability to meet the situation alone. And it made one dream of that day when the church comes to be conscious of its world problems and staggering to think of trying to solve them while divided, will come to its divinely destined unity through service. Then let us thank God for a great work to be done, since through this door, rather than that of the council room, we shall be one.

To the transient visitor there was pathos in the words of the retiring pastor, Bro. Edward A. Ott. He was gracious and sincere in his welcome to Bro. Campbell. But in revealing his inner

self he quickened the blood of every minister present. Turning to the ministers on the platform he said: "I speak as a layman, for I am one now. My childhood ambitions were all toward the ministry; my education was to this end; my whole life's purpose has been to achieve this one desire, and now I discover that I am not to do this work. You are the only men in God's world whom I envy. I honor the man with all my heart who can successfully do the work of the ministry." Pathetic words, yet inspiring to

one who may be in any wise able to answer to Bro. Ott's longings. Then it was good to hear one speak who stands awed by the responsibilities of the ministry. Would that all who strive to preach Jesus were standing with uncovered head before their God-given task.

These are the abiding impressions of that service then: (1) The God appointed means of uniting his church through common suffering and sacrifice in bringing a lost world to Christ, and (2) a quickened conscience in the ministry that shall put to shame all trifling or unconcern in him who speaks in Jesus' stead.

Chicago Christian Business Men's Association

We were promised abstracts of the speeches made at our recent meeting of the Chicago Christian Business Men's Association at the Hamilton Club. As they have failed to reach us we cannot give as full a report as the occasion justifies. The interest which Christian business men are taking in the affairs of the kingdom of God is one of the most hopeful signs of the times in our church work. J. H. Allen, of St. Louis, president of our National Business Men's Association, called especial attention to the fact that many well-to-do business men fail to leave a portion of their property to the church, largely because they were not solicited to do so, and he emphasized the importance of having Christian business men so much interested in the welfare of the church that they would speak to their associates in regard to arranging their wills in the interest of the

cause of Christ. Mr. Allen further said that the great business of Christian men was the work of the Master, and that the daily affairs were simply the means to a great end.

Edward A. Halsey, treasurer of Home Missions Society of Chicago Presbytery, left a very deep impression upon every man present by his clear, concise speech in regard to "Opportunity and Obligation." Mr. Courtney Barber, secretary of the Church Club (Episcopalian) of Chicago, mentioned a number of things which the Church Club had accomplished in the interest of the Kingdom of God through the Episcopal Church. He closed his speech with a very telling story about the boy who said, "I will die for old Abe." The point of the story that we ought to, as men, lay ourselves upon the altar for one who has done so much for us as our Savior has, struck home to the heart of each man present.

"What Must I Do To Be Saved?"

E. E. Crawford

Saved from what? Sin. When? Now. How? By displacement, by renewal, by reconstruction. The spirit of God displaces the disposition to do wrong and gives the power to do right; the Divine life enters into the individual life, and renews the thoughts, motives and impulses with the mind of Christ; with that mind as a foundation a new structure begins, consisting of gold, silver, precious stones, i. e., thoughts, words and deeds that shall endure forever, because they are true. Is there any one thing, then, that saves a man, any particular time he is saved? Yes and no. A drowning man is saved, in a sense, when he is grasped by a strong hand. But he is not saved till he is out of the watery element and on terra firma. He may then need resuscitating. So a man is saved at his baptism, if he knows what it means, because there he surrenders his will and opens his life to the life of God. The early disciples knew what it meant, and the inward yielding and outward expression were "the same hour of the night." There is a deeper significance in this than will be readily granted. Some day the church will know again what she has lost, that the submerging of the body in the element of water, while in a state of mind receptive to the divine power, is a wonderfully potent influence in the re-creating of the man. The presence and potency of the "life forces" in the element of water and its nearness to the boundary line between the physical-material and spiritual-material worlds, make it the one convenient medium for the transmission of invisible forces to the physically embodied soul. Smile if you will, but remember that "fools deride, philosophers investigate." It is at this mental point that the convert finds the "foundation" that is his birthright, his inheritance by creation, the divine Christ within, and begins to build. "Let every man take heed how he buildeth thereupon." Lay gold, silver, precious stones that will stand the fire that shall try every man's work. Thought, word and deed must be modeled after those of the only "saved" Man the world ever saw, so far as we know. Baptism is beautiful, and nothing beautiful is "non-essential" surely—in the temple God builds. But to him who looks on baptism as a "legal enactment," a "command," a "condition of pardon," the "ratification of a compact," a "laying of a necessity on God to fulfill his part of the contract" (all of which we commonly hear, with a materialistic rather than a spiritual conception of the phrases), what shall we say? Has the life of God, the life of Love—God's other name—entered in such a life? Is he being renewed, reconstructed? Is his life growing rapidly better than that of his unbaptized friend outside the church? Is he being "saved"? Yes, if that is all he is capable of, but, oh, so slowly! What is the requirement of the Christian, after the foundation is clearly established? What is expected of me in order that I may attain the maximum growth in the minimum time? And right here it is in place to state that there must be no strained effort at growth. Effort, in the sense in which I use the term, and in the sense in which effort is all too commonly made, frustrates the very end it aims to accomplish. "Consider the lilies, how they grow," is a text which cannot

be too often chosen, when we consider the American temperament, coupled with a "strenuous" ideal. If the lily were to strive half as hard to grow as do some Christians, it would die. It grows by simply fulfilling the law of its life. It quietly takes from its environment that which it needs, that which is there in infinite quantity, and grows. And what is "the law of my life?" Simply this: That I shall do the best I can according to my own highest conception of what is right. In the midst of my daily environment there is an infinite quantity of all I need. I simply need to make use of it. God is my environment. In him I live and move and have my being, therefore "all things are mine."

What! Is a man expected to live only to his own conception of right? How can he do anything more? Can he conform his life to a standard he does not possess? Why, you say, he has Christ, and he must conform his life to that standard. Stop. Does he possess Christ, or only his own conception of Christ? Are there any two men who have the same conception of him? Man cannot, God cannot, judge me for any act committed except as I am able to know whether that act be right or wrong. Then man is his own judge? Yes. "God's way of making the worlds is to make them make themselves." God's way of judging men is to make them judge themselves. Is this way easy? Ah, it is the straight gate and narrow way which few find. Did you ever try to hold yourself sternly responsible for the doing of every thing you know to be right? Was it easy? Is not the shiftless, irresponsible way of so many professing Christians so much easier? They yield, weakly, prayerlessly, without a struggle, to the temptation, and at night it is so easy to get down on their knees and ask God to forgive it all. And this is the routine of wasted years. What a terrible doctrine is that which allows men to so lay off the responsibility of their sin onto a "sin-bearer," that their growth is completely hindered!

Will not the idea that a man is responsible only for what he knows hinder his progress in the truth by letting down responsibility? The very reverse is the fact. "If any man will to do my will, he shall know of the teaching whether it be of God." There is no way to know more except to do the best one knows, to assimilate what one has acquired. "To him that hath shall be given." Living up to one's highest includes the continuous exercise of the capacity to acquire, as well as of the power to perform. Does God save any man from sin who does not do his best? God's forgiveness is the measure of our forgiveness of our brother, so Jesus said. Is not this an unchanging principle in all his dealings with us? Does he not possess us to the exact extent of our surrender? Does he not meet us at the point of our best and his best? Should a Christian do what he knows to be wrong? Is it necessary? Is not help provided for us when we have reached our limit? Would it be well for the help to come before we have reached our best? If we do not use the help, where is the right to ask him to save us? Can he do so, in ethi-

cal development? Can God forgive sin, in the sense of arbitrarily removing the consequences, while the sin remains in the will? Is not this, as much as anything can be, a matter of cause and effect? That the effect continues as long as the cause is surely the meaning of the words: "Whatsoever a man soweth that shall he also reap." Baptism is the symbol of a death and burial. "How can you that are dead to sin live any longer therein?" A Christian should live a sinless life, always understanding that sin means the doing of that which we know to be wrong. Error is to be expected, for we have much to learn. But is sin, in the above sense, excusable? Can Christ "bear" it for us? What must I do to be saved?

EUREKA COLLEGE MISSIONS

ALVA W. TAYLOR

Education makes leaders of men. One per cent of the young men of the nation graduate from college and they occupy 70 per cent of the prominent positions. Eureka College is conspicuous in this art of creating leaders. One instance is that she numbers five living college presidents among her alumni; and the Nestor of her faculty, B. J. Radford, has been president of two colleges.

This quality of leadership is nowhere so potent as on the mission field. It may be less conspicuous to us, but few leaders of men are so conspicuous in their own fields as is the missionary in his, once he has won that recognition which inevitably awaits his efforts. He is a man of affairs, a generalissimo of civilization's advancing host. He must captain the native workers, direct the lives of the converts in all their advancement, counsel with native leaders, super-vise building operations, conduct printing and literary work, superintend schools, oversee the life of a circle of churches and stations, equip and dispense at hospital and dispensary, distribute famine relief in times of great distress, aid in the home propaganda, teach industry and inculcate the arts of enlightened living. He must pass a soldier's examination before going and it must be threefold—in body, mind and spirit. He must command his own human soul in all trying times and be ever serene, never discouraged, always industrious, a model of patience and good temper, a very paragon of the gospel he preaches.

Eureka College has twenty-three of these noble souls in the lands beyond. They are the bright consummate flower of her alumni, the choicest of her children, the most gloriously rewarded of her successful sons and daughters. We should all envy them their portion and hasten to a fellowship in their ministry.

The Ann Arbor Bible Chair announces three courses by Prof. W. M. Forrest of the University of Virginia during the Autumn Quarter. Prof. Coler has been compelled to give up his teaching for the present, and is now resting in Colorado. Prof. Forrest's courses are "The Great Prophets of Israel and Their Message," on Sundays at twelve; "The Wisdom Literature of the Old Testament," on Sundays at four, and the "Beginnings of Hebrew History," on Tuesdays at four.

The Great Pittsburgh Campaign

The following telegram was received just before going to press:

Pittsburg, Pa., Nov. 6.

The Christian Century, 358 Dearborn St., Chicago.

Four thousand at Central Meeting in spite of rain. City beginning to notice. Reports to date: First, Allegheny, 74; Observatory Hill, 4; Shady Avenue, 15; Bellevue, 9; Braddock, 2; Carnegie, 1; Crafton, 1; Homestead, 30; McKees Rocks, 10; Pittsburg, First, 10; Belmar, 36; Central, 32; East End, 5; Fourth, 2; Herron Hill, 4; Knoxville, 25; Squirrel Hill, 5; Tuetle, 12; Wilkinsburg, 23; Beaver Falls, 3; Meadville, 3; Connellsville, 27; New Castle, First, 5; Central, 14; Charleroi, 8; Washington, First, 27; Second, 4; Scottdale, 1; Confession, 243; Letter, 159. W. R. WARREN.

LIST OF CHURCHES, PASTORS AND EVANGELISTS ENGAGED IN THE PITTSBURG CAMPAIGN.

Churches.	Pastors.	Evangelists.	Singers.
Allegheny, First.	Wallace Tharp.	C. R. Scoville, Chicago, Ill.	A. L. Filmore.
Allegheny, Shady Avenue.	Grant E. Pike.	G. W. Thompson, Kirksville, Mo.	
Allegheny, Observatory Hill.	John A. Jayne.	Cecil J. Armstrong, Winchester, Ky.	
Bellevue.	A. W. Place.	Edgar D. Jones, Cleveland, Ohio.	
Braddock.	O. H. Phillips.	G. W. Moore, Akron, Ohio.	
Beaver Falls.	Z. E. Bates.	W. H. Willison, Genoa, Ohio.	
Carnegie.	W. T. Barnes.	E. J. Meacham, Wilmington, Ohio.	
Charleroi.	H. G. Connelly.	C. D. Mitchell, Mannington, W. Va.	J. P. Garmong.
Connellsville.	C. M. Watson.	W. J. Lockhart, Ottumwa, Iowa.	C. B. Dabney.
Crafton.	W. S. Rounds.	G. B. Ranshaw, Cincinnati.	
Duquesne.	R. H. Sawtell.	R. H. Sawtell.	
Ellwood City.	F. F. Schultz.	F. F. Schultz.	
Greensburg.	N. W. Phillips.	N. W. Phillips.	
Homestead.	E. D. Salkeld.	W. F. Shearer, Angola, Ind.	
McKees Rocks.	S. E. Brewster.	J. O. Shelburne, Toledo, Ohio.	
Meadville.	W. D. Trumbull.	H. F. MacLane, Hiram, Ohio.	
New Castle, First.	W. L. Fisher.	C. S. Brooks, Colorado Springs, Colo.	DeLoss Smith.
New Castle, Central.	F. M. Biddle.	W. H. Pinkerton, Paducah, Ky.	C. H. Altheide.
Pittsburg, First.	H. H. Clark.	W. J. Wright, Cincinnati, Ohio.	
Pittsburg, Fourth.	J. F. Fitcher.	E. Lee Perry, Indiana, Pa.	A. K. Brooks.
Pittsburg, Central.	C. L. Thurgood.	W. T. Brooks, Ladoga, Ind.	
Pittsburg, East End.	J. G. Slayter.	J. G. Slayter.	
Pittsburg, Knoxville.	F. M. Gordon.	R. H. Flife, Kansas City, Mo.	W. F. Linnt.
Pittsburg, Belmar.	E. E. Manley.	Allen Wilson, Indianapolis, Ind.	Miss Ida Mae Hanna.
Pittsburg, Herron Hill.	J. D. Dabney.	Vernon Stauffer, Angola, Ind.	
Pittsburg, Squirrel Hill.	G. W. Watson.	F. A. Bright, Pittsburg.	
Scottdale.	M. C. Frick.	M. C. Frick.	
Somerset.	G. W. Knepper.	E. B. Barnes, Noblesville, Ind.	
Turtle Creek.	G. E. Jones.	E. P. Wise, Cleveland.	
Taylorstown.	W. H. Patterson.	W. H. Patterson.	
Washington, First.	E. A. Cole.	O. P. Spengel, Birmingham, Ala.	
Washington, Second.	O. W. Riley.	G. A. Reynolds, Granada, Miss.	W. A. Davis.
Wilkinsburg.	L. N. D. Wells.	John E. Founds, Cleveland.	
Point Marion.	W. B. Reed.	Campbell Jones, Clayville, Pa.	

We have thought it well and wise to communicate to the brotherhood at large the preparations, plans and prospects of what we propose to make the greatest simultaneous revival effort ever contemplated by our people, and this that we might elicit the interest and the prayers of our brethren everywhere.

First of all you will be pleased to know what first stirred our hearts. It came to us of western Pennsylvania that we held a heritage and a consequent responsibility, that had descended upon no others, namely, that we are on the very arena when, little less than one hundred years ago, that epoch-marking and historic-making "Declaration and Address" of Thomas Campbell was written and first delivered, and that, in 1909, the Centennial Anniversary of that great deliverance would be celebrated in what is likely to be the greatest religious convention ever assembled by any one religious people, and that the sittings of that convention would be held in Pittsburg, the mighty capital of this gigantic empire known as Western Pennsylvania.

We surveyed the situation and saw, with sadness, that these one hundred years of separate church existence and endeavor has brought us far less results than those "Father's of the Plea" had reasonable right to hope, and that we are yet a "feeble folk" in this mighty domain, numbering only 20,000. Other states, in the same time have reached to the 200,000; while the grand total of those who followed the slogan, announced in that "Declaration and Address" is close to the one million five hundred thousand! And we said: This first arena of those first bloodless but mighty battles is not making the showing that it should; and that these great 2,000,000 of people in Western Pennsylvania have not had their attention called, in any commensurate way, to the priceless doctrinal and religious measure they

Wallace Tharp

of the Central Committee

hold in their very hands. And we determined, by the grace of God and the gift that ever accompanies a full and liberty-giving knowledge and acceptance of "our plea," to make an equal and commensurate endeavor to get that plea, in all its beauty, simplicity and power, before the minds of these century-long creed-bound millions, that they, too, might enjoy that real, religious liberty that is the rightful heritage of every free-born, re-born follower of Jesus the Christ.

Out of this situation and these sentiments, conscious of our power and the source of it, called our conception of the great, "Century Simultaneous Revival of Western Pennsylvania."

Through the "Christian Worker," edited by that prince of Christians, W. R. Warren, and published here in Pittsburg, and widely circulated among all the familiar of the Church of Christ in the whole district, and through the Ministerial Association of Western Pennsylvania, we began to make known our purposes, to all the brethren. They caught the spirit at once.

Then came the business of organization for preparation and work. One whole year has been given to this. A "Central Committee" which was to be the executive committee, and the federal council from which was to go the plans, schemes and suggestions, was appointed at one of our annual conventions. This committee at once began its work. The plan that committee proposed was the holding of a simultaneous revival, into which every church of this district should enter. A date for the opening of the revival was agreed upon, and forty of our churches entered the lists.

Now, to secure forty of the most accomplished and consecrated of our pro-

fessional evangelists and pastor-evangelists, was the great work of the committee. After months of correspondence, we engaged them; and having "made ready" we have "taken air," and on the morning of Oct. 29, they began to "fire," and, as sure as you live, a "battle of the giants" is on.

Each church will hold its own meeting, but each meeting is only part of one great revival. The preparation of oneness is complete. On each Lord's day afternoon we hold a great mass meeting in the Nixon Theater, one of the largest and finest theaters in the world; and each day at noon, in the Old Third Presbyterian Church, just opposite the Nixon Theater, we hold union mass meetings.

We have "Revival Headquarters" in one of the large office buildings of this city, at which we have all the literature of educational and advertising character, and in these headquarters we have a competent force of employees whose duty it is to attend to the several departments of the work. Into these headquarters will come each evening, from the several churches, reports of the day's work, and a professional newspaper man has been employed to formulate and tabulate and "write up" the situation and arrangements have been made for daily exhibit space in all our great papers of the city.

We have spared no pains, nor have we spared money.

We have employed the Netz Sisters of Toledo, Ohio, the most accomplished and consecrated quartet now on the American platform, to sing at the mass meeting at the Nixon theater, and at all the noon meetings.

Mrs. Princess Long, too, has been engaged for ten days of the time, and much good is anticipated to derive from her soulful, delightful and consecrated songs.

We have had 10,000 special copies of (Continued on page 1117.)

Encouraging Words From Many States

THE VIRGINIA CONVENTION

H. C. COMBS

For a long time it was thought that Richmond was the only place in Virginia where a real live first-class convention could be held, but our recent convention with the Freemason street church in Norfolk has shown the error of that opinion.

The recent convention was in many ways ideal. The church prepared for it. Nothing was left undone that wise business men could suggest which would be conducive to the comfort of the delegates or which might add to the interest and profit of the convention.

The place could not have been improved upon. The beautiful auditorium, the Sunday-school room, the study and class rooms, made a splendid place for a convention, giving ample room for committees. The city, with all its attractions and its historic interest, made an excellent place for a rest from the arduous work of a convention. By the kindness of one of the boat lines and of R. E. Steed and the church, the convention took a trip around the harbor. This was a great pleasure to all, but especially to those who were not accustomed to the sea. A vote of thanks was given for the courtesy before the happy sightseers left the vessel.

The attendance was very excellent. One of our good Tidewater ladies said: "I was surprised to see so many people from the mountains. It was the largest convention in several years. Its spirit was all that could be desired. Harmony and good feeling prevailed. The enthusiasm ran so high that a motion prevailed that our watchword be '\$10,000 for Virginia mission this year.'"

The ministerial association began the work of the convention on Monday night until the president's address on "The Revision of Bunyan's Pilgrims Progress," by H. P. Atkins of West End church, Richmond. Milo Atkinson of Newport News followed with an address on "The Ideal Minister."

Tuesday morning brought the first difficulty and discouraging note in the programme. Not a speaker was present. Since all the addresses were to have been discussed, we had the discussion of the subjects without the addresses. While this was somewhat impromptu, it proved very profitable.

Tuesday afternoon belonged to the C. W. B. M. The reports were more encouraging than had been expected. Miss Kent read her president's message, Miss Cary the corresponding secretary's report. Miss Orvis made the field secretary's report, Miss Phillips the treasurer's report. Miss Anne Haley read a paper on the school work in the mountains of Kentucky. Mrs. Bullard spoke on "The San Francisco Convention," and at night Mrs. Atwater spoke on "Do You Believe It?"

The report of the State Board of Virginia Christian Missionary Society showed \$7,310.31 secured for state missions, 22 men employed; 1,011 accessions, 6 congregations organized, 7 houses secured, 70 places helped, 12 preachers located, money raised for another house, and plans perfected for yet another to be erected in the near future. The Virginia Board is pushing toward the cities.

J. D. Hamaker spoke on "Money and

State Missions." This address is to be published in tract form.

A. J. Renforth addressed the convention on "Our Weak Churches—What Must We Do?" S. J. Corey spoke in behalf of foreign missions. Cephas Shelburne was very happy in an address on "The Virginia State Work as an Indian Sees It." He also spoke on "Service." C. R. Sine presented the claims of church extension, and George L. Sniveley spoke for the National Benevolent association. In the Sunday school period, J. S. Thomas, F. F. Bullard, J. N. Harman and J. T. T. Hundley spoke on different phases of Sunday school work. The address of Bro. Hundley on "The Grading of a Sunday School" is worthy a much larger hearing than any state convention.

The Virginia convention raises its secretary's salary by individual contributions. J. T. T. Hundley presided over this feature of the convention, and has the unique honor of being the only one who has succeeded in getting more than was asked for.

The Norfolk convention has a place in history, but the enthusiasm and the spirit there engendered will be making history many years hence.

Richmond, Va., Oct. 25, 1905.

CALIFORNIA THOMAS G. PICTON

Never before has the outlook seemed brighter for our cause in California. The coming of the national convention to the Pacific coast for the first time was a benediction to our churches in more ways than one. Where time and local conditions were favorable, some of our churches held meetings before or after the convention, with the men of their choice in attendance. The results in some instances have been gratifying, indeed. As a whole, our work everywhere has received a great impetus in all departments of the church.

The Sunday school work in our state has just entered upon the brightest year in all its history. Our schools are falling into line with the advanced movement. The most improved methods are being adopted. In many of our largest and best churches there are up-to-date graded schools which are a credit to our brotherhood. We are now looking for a consecrated man, who is a specialist in Sunday school work, whom we hope to call to the office of Field Worker or Sunday School Evangelist. As soon as our plans can be perfected, we shall place a man in the field.

Our State Board is doubling its energy this year. The preachers and churches are responding to their call for funds as never before.

D. A. Russell, who for the past two years has served the church at Red Bluff so efficiently, has closed his work in that important field to accept the position of State Secretary.

The Red Bluff church has extended a call to Brother Mobley of Texas, who will begin work in the near future.

J. A. Brown, after an absence of a few years in Oregon, has returned to our ranks again. He has not yet taken permanent work.

The prospect is bright for the First church at San Jose, with J. V. Coombs

as their pastor. Bro. Coombs is in a meeting with D. W. Honn as singer.

Bro. Joep enters upon his second year with the church at Los Batos with a bright prospect.

Jesse M. Hunter has been called to the pastorate at Chico, and the work starts out promisingly.

The year's work just closed at Sacramento, where W. F. Reagor ministers, has been one of the most prosperous in the history of that church. They are to celebrate the fiftieth anniversary of the church to-day.

The work goes forward at Berkeley, where the consecrated E. W. Darst labors. Though but a mission itself, the Berkeley church has organized a mission church in South Berkeley which gives much promise.

Alameda is rejoicing in the return of their pastor, P. C. MacFarlane, after an illness of several months.

Martin and Wilson are holding a fine meeting for our church at Napa, where S. A. Nesbitt ministers.

Bro. L. A. Pier closes his work in Santa Clara to accept work for our people in Hawaii.

Bro. Boren of Drake has recently been called to the church at Saratoga.

With nearly all of our pulpits filled and a great field of opportunity before our churches, we start out for a glorious campaign.

Woodland, Cal., Oct. 20.

OKLAHOMA LETTER O. L. SMITH

Oklahoma presents a situation that is strictly its own. Lying in a latitude that is parallel with Kentucky and Tennessee makes it southern, yet it is also strictly western. It presents in soil and people the union of north and south. From her soil are grown the three great staples of wheat, corn and cotton. This is often a picture on one farm. Oats also do well, and all kinds of vegetables abound. The Southern latitude gives the luxuriant tinge and healthy growth, combined with long life to all kinds of northern flowers. This union is seen again in that peanuts and melons are successful crops, while sweet and Irish potatoes are raised in abundance side by side. Broom corn, castor beans, kaffir corn and milo maize are grown extensively, and alfalfa produces phenomenal results. One field near El Reno has been cut five times, and the sixth crop is a luxuriant growth of deep green that sends up rich aroma.

The people are also a union of north and south, with the north predominating in numbers. This union breaks all the dull monotony of settled provincialism. I have a better opinion of the hustle and energy of the southern since I came to meet him in daily contact. Southern men express a higher appreciation of the breath and charity of the northerner since they are now compelled to know him. We believe this argues for good in the future, and will ultimately present an enviable kind of Americanism that will have a wholesome hand in the solution of some of our country's problems.

Religiously Oklahoma is conglomerate and Babel-like. Into its territory the great mission boards have poured their funds. Congregations have been organized, buildings erected, and pastors sus-

tained in the field. The Congregationalists, who are New England raised and northern trained, are making great efforts to care for all their missions. They have 100 organizations, 75 buildings and 2,700 members. They have a college at Kingfisher which has been well endowed by Dr. Pearson. The Baptists, which are predominately southern, have 250 congregations, 150 buildings and 16,000 members. The Presbyterians have 66 organizations, 50 buildings and 4,000 members. The Methodist bodies still present the schism of the bellum days, and we still have the M. E. and M. E. South. The M. E. has 193 church buildings, valued at \$350,000, and 18,580 members. This shows what their great extension fund does. The M. E. South, 198 organized societies and 10,691 members. Our own force has 380 organizations, 165 buildings and 23,000 members. We have 170 ministers. We carry on 237 Bible schools and have about 72 C. E. societies. In Bible school and C. E. work we lead any one body. The value of our buildings probably reaches \$275,000.

But our work now demands a strenuous effort and a wise oversight. The few fields demand no decrease in our pioneer work. We must continue to organize and build in the new towns and in the new country just as we have done in the past. But a constituency of 358 organizations also demands a work to take care of weakened places and sympathize and advise with struggling congregations. We have all the problems of Illinois, only they are intensified. All Oklahoma is thankful that the "Christian Evangelist" is to support a Living Link evangelist in the pioneer work. We trust wealthy brethren will see this golden opportunity and follow their worthy example. Brother J. M. Monroe, our corresponding secretary, is organizing congregations, raising money to buy lots and erect buildings and dedicating churches, all the time. Since the convention he has started nine new buildings. This makes 96 built in the two years and seven months that he has had the work in hand. The average has been a little over a church building for each ten days. He writes: "I have just returned from dedicating the church at Carney. Raised \$485, the amount of the indebtedness. Also had eight confessions, two from the Baptist and two restored. Men are needed now to enter into the work. We need now a man to take the place provided by the Christian Evangelist. Pastors are needed who will stand by the work in some new towns that will grow into cities. Every effort is now bending toward a successful observance of our first "Oklahoma Day." God grant that our pastors and elders will prepare to present Oklahoma's needs and possibilities to our own people."

FROM THE HOME OF ALICE OF OLD VINCENNES WILLIAM OESCHGER

The summer and the autumn are gone and we are standing again at the door of winter. The sycamores on the banks of the Wabash have laid aside their summer dress.

Churches are getting ready to enter upon their winter campaign for souls. We hope that the year may bring many great Ingatherings. Churches that have been without pastors are calling men to their work.

Bloomfield, the church that Brother

Drash left to take the Bethany church in Evansville, was not long without a pastor. It called Brother Blake to take charge at once.

The church at Linton has called Brother A. S. Morrison to its pastorate.

The church at Mt. Carmel, Ill., has called Brother R. W. Clymer to its pastorate. Brother Clymer comes from Scranton, Pa. We wish for church and pastor a long and successful pastorate.

R. M. Marshall is in a good meeting at the present writing with the church at Freeandsville. The church there has been looked after by Brother Craigh. He has the work in good condition.

Brother H. W. Laye reports his work at Evansville with the First church there as in fine condition. Since going there he has had twenty-four additions to the church. He has also raised money to paint the church and make other improvements.

W. B. Morris, who recently moved from Indianapolis to Vincennes, preaches for churches near Vincennes. Any church wanting a good man to preach for them will do well to correspond with Brother Morris. He expects to remain in Vincennes until spring, when he expects to take a permanent charge.

Brother P. C. Cauble is in a meeting near Salem, Ind., at the present writing. It is in the neighborhood in which Brother Cauble spent his boyhood days.

Brother J. E. Slimp of Mantua, Ohio, has returned to his old home at Elnora, Ind. He is open for engagements. He recently finished his work at Hiram college. He is a very efficient worker. We are glad to welcome him back to his native state. He is to preach at Wheatland, Ind., on Sunday, Nov. 12.

Our own work in Vincennes is prospering more than it ever has before. During the month of October we made a call for a free-will offering from the church. Every member of the church was asked to respond. The offering reached \$523.50. It was raised to cover a deficit that had grown during the building of the church on the current expense account. The offering passed our expectations.

On December 6th we are to have a missionary rally. Brother McLean and Brother Cory are both to be with us on that occasion. We are learning to look forward to these rallies with great pleasure. The ministers of the surrounding churches will all be asked to take a place on the program.

During the last week the State Conference of Charities and Corrections was held in our city. The sessions were held in our handsome new church building. The conference brought many famous people to the city. There were workers here from many parts of the country. Notably among them were Mr. Bicknell and Dr. Frank Billings from Chicago, and Alexander Johnson of New York. Both the governor and lieutenant governor of the state were in the city and made addresses.

Here I want to say that no state in the Union is blessed like Indiana is in her chief executives. They are both men of God. Hon. Hugh T. Miller, the lieutenant governor, is a faithful and honored member of our church at Columbus, Ind. Sunday morning he spoke in our church. It was enough to make the heart of every Christian glad to hear him speak and then lead the great congregation in prayer. Our hope is that he may be the next governor of the state. Then our governor, Mr. Hanley, is a devout mem-

ber of the Methodist church. He is a man of God. He can be trusted in every issue that involves right and wrong. This last fall we had in our city a great liquor fight. It might be said to have been the final chapter of a fight that we commenced five years ago. The saloon people had run a saloon on the county fair grounds during the week of fair for years. Not only that, but they ran all kinds of gambling devices. Our Ministerial association began a fight upon the liquor selling and gambling on the fair grounds. We succeeded in stopping the gambling two years ago, after a great fight. This year we were determined to break up the saloon business on the fair grounds. We exhausted all of our resources and still the saloon was running. We decided to take the matter before our governor, Mr. Hanley. It was my privilege to lay the case before him. He promised me that he would make our cause his. To be brief, I will say that he did. Right in the very midst of the fair that saloon loaded up its goods and departed. A wag wrote on the beer stand, "Closed on account of darkness." But we knew that it was because of light that the police commissioners had received from our good governor that the saloon was closed. May God give him strength and courage, and multiply his kind a hundred times is our prayer. Indiana has a great governor. We have found him so.

OLD FASHIONED FARE

Hot Biscuits, Griddle-Cakes, Pies and Puddings.

The food that made the fathers strong is sometimes unfit for the children under the new conditions that our changing civilization is constantly bringing in. One of Mr. Bryan's neighbors in the great state of Nebraska writes:

"I was raised in the South, where hot biscuits, griddle-cakes, pies and puddings are eaten at almost every meal, and by the time I located in Nebraska I found myself a sufferer from indigestion and its attendant ills—distress and pains after meals, an almost constant headache, dull, heavy sleepiness by day and sleeplessness at night, loss of flesh, impaired memory, etc., etc.

"I was rapidly becoming incapacitated for business, when a valued friend suggested a change in my diet, the abandonment of heavy, rich stuff and the use of Grape-Nuts food. I followed the good advice and shall always be thankful that I did so.

"Whatever may be the experience of others, the beneficial effects of the change were apparent in my case almost immediately. My stomach, which had rejected other food for so long, took to Grape-Nuts most kindly; in a day or two my headache was gone, I began to sleep healthfully and before a week was out the scales showed that my lost weight was coming back. My memory was restored with the renewed vigor that I felt in body and mind. For three years now Grape-Nuts food has kept me in prime condition, and I propose it shall for the rest of my days.

"And by the way, my 2½ year old baby is as fond of Grape-Nuts as I am, always insists on having it. It keeps her as healthy and hearty as they make them." Name given by Postum Co., Battle Creek, Mich. There's a reason.

Read the little book "The Road to Wellville" in pkgs.

Among the New Books

Boys Who Became Famous Men, by Harriet Pearl Skinner. Boston. Little Brown & Co. 1905. Pp. 221. Price, \$1.25.

It is a valuable thing to have at hand a book which puts in simple and chatty form the information one would like to have children possess regarding important people in the realm of art, music and poetry. This book tells in familiar fashion the story of the boyhood of such men as Giotto, Bach, Byron, Gainsborough, Handel, Coleridge, Conova and Chopin. The stories are well told, and the illustrations are sufficiently numerous to enliven the narrative.

The Success of Defeat, by Maltbie D. Babcock, D. D. New York. Charles Scribner's Sons. 1905. Pp. 30. Price, 59c, net.

Dr. Babcock's untimely death a few months ago gave new impulse to the desire to have the few literary remains which had fallen from his hand preserved in some permanent form. This little volume contains an address delivered by Dr. Babcock at the Maryland Christian Endeavor convention in 1893. Fortunately it had been written out in full and it appears here exactly as delivered. It is full of suggestion and inspiration to those who are oppressed by discouragement or timidity.

Memoirs of an American Citizen, by Robert Herrick. New York. The Macmillan Company. 1905. Pp. 351. Price, 1.50.

Mr. Herrick is becoming a familiar factor in American literature as a writer of novels dealing with American life, especially as represented by Chicago. Several of his stories, including the present volume, deal with various periods in the history of this city. The theme is one very similar to his former work, "The Common Lot." In the earlier story a young architect with every promise of success comes to failure at last by his over-weening ambition and his disregard of ethical considerations. In the present story, which is told by the leading character, the progress of Van Harrington from a homeless waif on the streets of Chicago in the seventies to a wealthy and powerful packer who finally takes a seat in the United States Senate is described with vividness. "The Memoirs of an American Citizen" will not prove as popular as the "Web of Life" or "The Common Lot," because its incidents are less dramatic and its climaxes fewer, but we believe Mr. Herrick has done a piece of work by a subtler purpose and with a distinction of style not less marked than that found in his earlier writings. It is a notable achievement to let a man tell his own life story, pointing out his advance from one position to another by the use of business methods which are thoroughly characteristic of our modern life, thoroughly inconsiderate of the rights and opportunities of others, and thoroughly selfish and demoralizing in their effects upon the man himself, and to teach this lesson, while at the same time feeling justified throughout the conduct of the central figure. When Van Harrington, senator from Illinois, and merchant prince, looks back upon his career and marks those points at which he has conquered by the use of shrewd

and unyielding methods of the market one sees how admirable the modern commercial spirit might justify a man's career, and yet how hollow, unsatisfying, brutal and inartistic it all is. The book is a subtle and yet convincing arraignment of the spirit of the modern marketplace, and sordid and degrading influence of American business life when not touched by the ideals of sacrifice which make life worthy of being lived.

Africa, by Frank G. Carpenter. New York. American Book Co. 1905. Pp. 332. Price, 60c.

Mr. Frank G. Carpenter is one of the most interesting of newspaper correspondents and has written voluminously for syndicates of journals on manners and customs of different countries. This volume is one of a series of geographical readers prepared by him. Its discussions of African lands and life are full of interest. It is embellished with a large number of illustrations and maps. It should appeal both to children and older readers as interesting and instructive.

The Progress of Hellenism in Alexander's Empire, by John Pentland Mahaffy. Chicago. University of Chicago Press. 1905. Pp. 149. Price, \$1.00, net.

The six lectures contained in this volume were delivered a year ago at the University of Chicago and opened to their hearers the delightful region in that period of history just preceding the rise of Christianity. One was perhaps a little surprised at the prominence given to Xenophon as precursor of Hellenism, but the lecturer justifies his contention that the "Anabasis" and the "Cyropaedia" are exceptionally important works not only to the student of Greek but to one who wishes to be informed regarding conditions in the period of development of Hellenism. The subsequent chapters deal with conditions in Macedonia, Greece, Egypt and Syria, and the discussion is brought to a close by two lectures on the general elements of Hellenism and its influences upon Christianity. The high position of the lecturer and the interest of the subject itself should give the book wide reading.

FROM RECENT BOOKS

"Of course we should find it difficult to believe in the resurrection of Nero or of Trajan; but, given a person already miraculous in his sinlessness, on whose resurrection the hope of the world depended, and I find the incredibility immeasurably diminished. Is it nothing in favor of the miracles of our Lord, that they were wrought for the accomplishment of the greatest end that could be served in this world? Does it make them no more credible, that they were relevant, significant, congruous, necessary? The miracles are Christ's miracles, and that makes precisely all the difference.—Marcus Dods, "The Bible: Its Origin and Nature." (Scribner.)

"The third chapter of Genesis has been more influential upon the doctrine of sin than all the words of Jesus. The book of Leviticus has done more to give form to the doctrine of salvation than any single book of the New Testament.

Legalism has entered theology through the open door, and found permanent lodgment in the doctrine of the Atonement. The book of Daniel, with the Apocalypse, its companion in pre-Christian type, has influenced eschatology so profoundly that the opposing views of the Fourth Gospel could not even be noticed. Ethical perplexities coming over from the early books of the Old Testament have influenced the popular conception of God so deeply that Jesus' revelation of the Father could not have free course."—W. M. Clarke, "Use of the Scriptures in Theology." (Scribner.)

The Bookman for November has an interesting series of caricatures of noted men. There is a continuation of Harry Thurston Peck's "Twenty Years of the Republic," "A Motor Car Divorce," an illustrated story by Louise Closser Hale is continued. Book reviews and market reports of recent books complete the number.

TAKES TIME

Some Years Getting There and What Happened Then.

The poison in coffee does not always work its mischief swiftly—sometimes it fastens its hold upon the victim by slow degrees that are not noticeable for a while. But once it begins, the day will surely come when the coffee drinker will be "up against it" and must have relief.

"A lady writes from Cal.:

"We were great coffee drinkers in our home, using it at every meal and frequently drinking it in the evening with friends, and it was not until after the lapse of years that we began to realize that it was doing us harm.

"My symptoms were not so bad, although my health suffered in many minor ways, but my husband became afflicted with a most painful stomach trouble. He could not assimilate his food properly and everything he ate gave him great distress. We were slow to suspect the truth, but we now see that it was caused by the use of coffee.

"At last he determined to quit using coffee altogether, and like a good wife I did so, too. We worried along for a month without any hot table beverage, till one day a friend happened to say to me 'I am using Postum Food Coffee now, and feel so much better for it.' I told her that we had tried it and did not care for it, and she said it must have been because it wasn't properly prepared. So I bought a package and prepared it strictly according to directions. We were astonished and delighted at the result.

"We have been using Postum Coffee for a year, now, and I rejoice to be able to tell you that it has cured my husband of his dyspepsia. This is a statement that does not seem to have the significance it ought to have. If I could make you understand how intense his sufferings used to be, you would realize what a deliverance Postum wrought for him.

"My own health has also greatly improved and the credit for all must be given to Postum." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Read the little book, "The Road to Wellville," in pkgs.

AT THE CHURCH

BIBLE STUDY UNION LESSONS

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NOTES ON THE LIFE OF CHRIST.

By Dean Frank K. Sanders, D. D., Yale University.

(Lesson 47, for Nov. 19, 1905.)

AT THE GARDEN OF GETHSEMANE.

Mt. 26:36-56.

There are some who place the conversation of Mt. 26:31-35 after the close of the gathering in the upper room, while the little group was on its way out of the city. The mind of Jesus seemed to dwell upon the sad fact that in His time of agony and trial He would be virtually alone. The test would be too severe for even such loyalty as theirs. It would not be a real desertion, merely a temporary loss of courage, which would cause them to humbly realize their weakness and gather new strength because of that realization. For Simon Peter the bitter consciousness of a threefold denial of his Lord would be so effective for the steadying of his loyalty and the strengthening of his purpose that in coming days he would become the mainstay of his brethren. To none of them was Jesus' declaration that He would go before them to Galilee significant at that time; but it revealed His confidence that their loyalty would bend but never be broken.

They soon came, just outside the walls, at the foot of the Mount of Olives, to a garden where Jesus loved to rest. It was so common a resort for them all that Judas felt entirely sure that Jesus could be found there. At the entrance to this garden or orchard of olive trees Jesus left eight of the disciples, taking Peter, James and John with Him. In such a crisis as the one before Him only His most confidential associates could be of moral help. With the pathetic yearning of a loyal, trustful, helpful nature Jesus sought for friendly support in this time of trial from those who knew Him best. But He had to win His victory unaided. They could not grasp His need.

Going with them to the secluded portions of the garden where He would be undisturbed, He told them of the weight of sorrow and dread, almost worse than death itself, which was on His heart, and appealed to them for their active sympathy and companionship. It was His hour; the cup was full to the brim.

They saw the Master walk a little distance away and then prostrate Himself in prayer. In the quiet of that midnight hour they heard His appealing words to the Father that if possible the cup might not be His to drink, and then, perhaps after a long interval of agonizing petition, the expression of heroic consecration, "Not as I will, but as Thou wilt." The quiet of the night and the lateness of the hour made them drowsy and, before they realized it, they were asleep. So Jesus found them when He finished His first vigil. He expressed keen disappointment that they were not alive to the seriousness of the crisis which was at hand. It was as vital for them as for Him. Peter, the confidant, had failed at this his first test after boasting of what he would do. Both he and they needed to realize the necessity of unwearying vigilance and persistent prayerfulness, and if they were to become able to meet and overcome the testings that were before them. Great resolves would not count in the face of cowardice or forgetfulness.

A second time Jesus went away and prayed for strength and persistency in His hour of trial. Again He returned and found them sleeping. They were not alive to the immediateness of the peril of which He had spoken. Amid their accustomed surroundings, in familiar intercourse with their beloved Leader, of whose power they had had so many proofs, how could they make His humiliation and death a reality? They felt that as before, when He had spoken of those things, they simply could not take place.

Coming to the three for the third time, He told them that the time of waiting was

over. Those who were seeking Him were at the very gates of the garden. The glare of torches, the clank of armed men marching, the murmur of voices, proclaimed the coming of a throng. Judas was at their head. When he left the supper room, he had doubtless hurried away to the priests, who organized a party for the apprehension of Jesus. When they did not find Him at the house where the supper had taken place, it was easy for Judas to surmise where He would be found and to lead the band to Gethsemane.

The mind of Judas will ever be an enigma to the loyal Christian. His place even among the Twelve occasions constant query. He must have been originally a man of real promise in every way. He developed business ability, so that he and not Matthew became the treasurer and almoner of the group. He must have been one who burned with zeal in those early days in Galilee. Some have thought to excuse his disloyalty by representing his action as intended to force Jesus to pursue the policy which Judas regarded as necessary and right. He was certainly a man who stood zealously for the Judaism of the day and could not sympathize with the departures of Jesus. Judas was not, like the others, of a teachable nature. In his narrow-minded zeal he must have set his judgment above that of his Master, but we cannot explain away his treachery by thus accounting for its beginnings. That he bargained for the betrayal of Jesus is a fatal blot upon his character. The most charitable view of his action regards it as that of one beside himself with vexation at the folly of his leader.

It was a curious company that came with Judas to take Jesus into custody. The officer in command was a Roman soldier with others from the squad which was ever on duty at the temple. With them were temple police and priests. A strong band, indeed, for securing one unarmed man! But Jesus had plenty of supporters and defenders, whose swords would have been unsheathed, had they known of His plight. The Sanhedrin was well aware of this contingency and guarded against it.

Judas was cunning and resourceful. He arranged as the sign which the soldiers should recognize the very salutation of friendship which Jesus and His disciples were wont to use. Thus unobtrusively he did his promised service. With hasty impulse Peter struck one hearty blow in defense of the Master, but Jesus quieted him with a disapproving word.

The narrative of the fourth Gospel has inherent truth. The soldiers were looking for a dangerous agitator. When Jesus with calm dignity announced Himself to be the one they sought they were overwhelmed and dismayed. He was the very picture of nobleness and sincerity, in fullest self-command. With impressiveness He yielded Himself to the band. This was too much for the disciples; they fled for their lives in despair.

This narrative emphasizes the place of prayer in the life of Jesus. By it He passed through the crisis, but even then He would only use His power in prayer for reasonable ends.

6th PRAYER MEETING

By SILAS JONES

PEOPLE WHO MAKE CAUSES PREVAIL.

Topic Nov. 15: Num. 12:30; 14:6-10. Lu. 12:32-40. Rev. 12:10-11.

Bryant wrote: "Truth crushed to earth shall rise again." Bryant believed that mankind was not doomed to be forever in subjection to error. But he was too wise a man to think that truth of itself would rise again. He believed in the ultimate triumph of truth because he believed there were men who loved the truth and were ready to devote all they had to the cause of truth. Now it is people of this class who make causes prevail. They have a cause which they believe ought to prevail and they make it their business to see that it does prevail.

At Once.

The man of action is conspicuous for the promptness with which he does things. I

think it was Macaulay who said that armies have won battles under bad generals, but no army ever won a battle under a debating society. The bad general will sometimes bring his army into battle. The debating society is never ready for action. The successful man decides what to do and does it. He makes many mistakes, but he often does the right thing. By practice he learns what to do and what not to do. He acquires the power to seize the right moment for action. Some men are conspicuous for the regularity with which they speak and act before it is time for them to speak and act. Others have the reputation of becoming very zealous after the opportunity has passed. The doer knows the signs of the times and acts with promptness.

Let Us Possess.

When someone asked General Grant in the wilderness what he thought about the results of the campaign, he replied: "I know we are going into Richmond." General Gordon tells us that "Stonewall" Jackson owed his success largely to the fact that he had full confidence that he would succeed, and he was able to inspire his men with the same confidence. If such confidence is essential to success in war, much more can we say it is essential to those who would win moral victories. The world needs the inspiration that men of faith can give. We all need to be assured that there is a laid of promise which we can possess if we will. Caleb had found the land of Canaan an "exceeding good land." There were hardships to be endured by those who would possess it, but the land was worth the risk.

We Are Able.

The booster is among the most despicable of men. In the hour of danger he is found wanting. Great captains of armies do not issue boastful manifestos before the battle; but they do have confidence in themselves and their armies, and as proper accessories they will announce their confidence. The servant of the Lord believes that he is able to do what he undertakes. He speaks with calm assurance. The cause is the Lord's and must prevail. Even when the means for the accomplishment of the work may seem altogether inadequate, he still believes the work will be done. The pious heart relies on God to supply the means of fulfilling the divine purposes. There is a "Power not ourselves that makes for righteousness." Upon this Power we must rely in order that we may be able to do great things in the moral realm.

CHRISTIAN ENDEAVOR

By CHARLES BLANCHARD

THE DANGERS OF INDULGENCE. TOPIC NOV. 12.

Prov. 23:29-35; Isa. 5:22-25.

It is the old text, the old story, the old sermon! And still we need to quote it: "Who hath woe? Who hath sorrow? Who hath contentions? Who hath babblings? Who hath wounds without cause? Who hath redness of eyes?" And it is still the same old answer: "They that tarry long at the wine; they that go to seek mixed wine."

And yet, despite the text and the sermon, the sadness and the pathos and misery and wretchedness and woe of it all, the world is in sore need of the word of warning oft repeated and unheeded. The problem of strong drink seems as far from solution as ever; indeed, with all the complexities and perplexities of our modern life, the solution seems as far off and seemingly impossible as ever in the history of man. As a matter of fact, the question, from being a purely individual and social one, has become a political one. And while this serves to complicate the whole matter and make it more difficult, there is hope in this very complexity. As long as any form of evil is simply or largely individual, it is nobody's business; but when it becomes a social, political, economic, moral, spiritual issue, the interests of communities, states and nations are involved. So out of these complications come conflicts, defeats, victories. The hope-

(Continued on page 1117.)

LUCILLE MAY PARK

The Christian Century takes pleasure in introducing to the brotherhood Singing Evangelist Lucille May Park, of Coffeyville, Kan., whose cut appears above. She is now singing in a meeting at Shenandoah, Iowa. If you are in need of a leader of song, write her at her home address for terms and date.



Lucille May Park.

She is now singing in a meeting at Shenandoah, Iowa. If you are in need of a leader of song, write her at her home address for terms and date.

THE GEORGE DARSIE MEMORIAL FUND**A Beautiful Tribute.**

The church at Frankfort, Kentucky, has established a Church Extension Memorial Fund in memory of George



George Darsie.

Darsie, who was their pastor for more than a score of years. This is most fitting. Brother Darsie was, without doubt, the greatest friend that Church Extension had among our preachers. His church at Frankfort was the first among the churches to create a Named Loan Fund in our Church Extension work. He made speeches for the Board of Church Extension at National and State Convention, in local churches and at our col-

leges. His last convention speech was at the Missouri State Convention in Carrollton, June, 1904. Men who attend our National and State Conventions, said it was the greatest speech they had heard during the last twenty-five years at any of our conventions. The subject was "The Good Sense of Church Extension." The address was given the middle of June, 1904. One month later on Monday morning of July 11, he died. His death greatly shocked our entire brotherhood, and the sense of loss was universal. His voice had been heard in the noblest pleas for missions of every character at our National Conventions for years, and that voice is now silent. Silent! Not so. George Darsie's words shall live in the hearts of his brethren. This \$5,000 Memorial Fund will answer "The Plea of the Homeless" and George Darsie will be housing our homeless brethren everywhere.

The Frankfort Church might erect a marble shaft in the historic cemetery on the hill above their city "to the memory of George Darsie," but in the creation of "The George Darsie Memorial Fund" in our Church Extension work they have done a nobler thing and one that would please him more if he could again speak to his church. Every ten years this Fund will build from thirty to forty churches, monuments all to the memory of a man who plead for larger things for our homeless missions.

The Named Fund established by the Frankfort Church in 1891, has built thirty-eight churches and done the work of over \$17,000. "The George Darsie Memorial Fund" was started in October with an offering of \$370. A church creates a Named Fund by giving not less than \$300 a year.—G. W. Muckley, Cor. Sec.

CHRISTIAN ENDEAVOR.

(Continued from page 1116.)

ful thing in the solution of the liquor problem is in this very complexity and concentration of interests. Out of this conflict of interests will come clearer comprehensions of the evils, dangers and disasters of the whole miserable business. In short, when any evil becomes a business it must then fight for its existence and supremacy.

And now, as never before, the fight is on. The liquor traffic, strongly entrenched as it is in the political and business affairs of the nation, is entering upon the struggle for its very existence. It has become an economic question, touching the interests of toilers, of employers and employed. Apart from the moral problems involved, it is the most serious economic question of the age. It will be settled on this basis, or at least the financial will emphasize and reinforce the moral and spiritual phases of the problem, thereby enlisting the large personal, industrial, commercial, political, state and national interests. Out of it all will come a mighty conflict. The battle is to the gates. Our industrial supremacy, or social and political existence, are involved in this issue. We must down the traffic or it will down us—politically, commercially. It is no longer an individual matter as it was a hundred years ago, when nearly all the occupations of men were largely individual. The last century has changed our whole social and commercial status. Now as never before it is true that "No man liveth unto himself." We are our brother's keeper and he is our keeper—or destroyer. His interests are ours. It is the age of concentration instead of individualism. The danger is no longer confined to the individual, but has become social, commercial. Press the conflict!

NERVOUS WOMEN**Take Horsford's Acid Phosphate.**

Quiets the nerves, relieves nausea and sick headache and induces refreshing sleep.

H. A. EASTON

H. A. Easton, singing evangelist, has been a resident of Chicago for nearly five years, most of that time being devoted to the study of voice. He took a



H. A. Easton.

year's course at Chicago Musical college, Dr. F. Ziegfeldt, president, besides private voice lessons of L. A. Phelps, recognized as one of the best voice teachers in the city. While Mr. Easton has resumed his evangelistic work, he is prepared to give recitals and entertainments, local talent assisting. He is also prepared to teach vocal music. In the evangelistic work he has been associated with our leading evangelists and pastors and has assisted in some of our best meetings. He is now assisting J. W. Kilborn in a meeting at Keokuk, Iowa. They have had several additions, a good attendance and prospects for a good meeting. Mr. Easton will probably give a song recital at the close. He has some open dates and can be addressed at 6537 Parnell avenue, Chicago.

THE GREAT PITTSBURG CAMPAIGN.

(Continued from page 1112.)

song books, marked "Pittsburg Simultaneous Revival Songs," and these will be used in all the churches, and in all the union, down-town meetings.

We have made much of exhibit advertising, each church advertising its own special work, and further advertising—that it is part of the great simultaneous work.

"Revival Prerequisites" has been the theme of all the pastors of the several churches since the first of September, and the churches are "on fire" with enthusiasm, and are thoroughly organized as churches, and each has its representative association with the central organization.

By thus articulating our slogan of union, and by being faithful and true to that gospel that shook Jerusalem, went out through Judea and Samaria, we hope to see it spoke these "utmost parts of the earth."

Preachers Take Note.

The 1906 Year-Book is being prepared, if you wish your name and address printed correctly send same at once to the home office, addressing, Benjamin L. Smith, Cor. Sec., Y. M. C. A. Bldg., Cincinnati, Ohio.

WITH THE WORKERS

Doings of Preachers, Teachers, Thinkers and Givers.

The church at Kent, Ohio, had ten additions during October.

Frank J. Longdon, Jr., has resigned at Athens, Ga., and will locate in Chicago.

A. W. Taylor of Eureka, Ill., is assisting Levi Marshall in a meeting at Hannibal, Mo.

F. G. Tyrrell is assisting J. H. Smart in a meeting at the First Church, Danville, Ill.

The meetings held in Cincinnati and vicinity closed last week except one. Total additions 318.

The annual state convention of Georgia workers meets this week with the Athens' congregation.

W. B. Slater has resigned at Lancaster, Ohio, to begin work with the church at Greenwich, Ohio, Nov. 12.

A. Larrabee, the faithful and untiring secretary of the Chicago Missionary Society, is slowly recovering from his long illness.

Hugh T. Morrison has changed his address from Abel Smith Street, to Hopper Street, Wellington, New Zealand, Australia.

W. G. Walters has resigned at Bluefield, W. Va., and will return to Ohio about Dec. 1, to take charge of the work at Ashland.

The Christian Woman's Board of Missions appropriates \$1,000 a year toward the work of the New York Christian Missionary Society.

M. J. Grable recently of Cleveland, has accepted a call to the church at Steubenville, Ohio, and has already entered upon his work there.

B. S. Ferrall, pastor of the Jefferson Street Church of Buffalo, N. Y., is planning to attend the conference of Church Federation next week.

H. G. Hill, Cor. Sec. of the American Christian Educational Society is assisting Le Grand Place pastor of the church at Onawa, Iowa, in a meeting.

The Christian Woman's Board of Missions has enlarged its appropriation to Wisconsin in order that more work may be done among the Scandinavians.

Married: Nov. 1, 1905, in the Christian Church at Great Bend, Kans., J. H. Carr and Fannie Lowry. The ceremony was performed by F. M. McHale of Hoisington.

There were 24 additions in a meeting held at the Third Church, Akron, Ohio, in which the pastor, A. F. Stahl did the preaching and Miss Hanna of Cincinnati conducted the music.

The next historical sketch to appear in The Christian Century will be a write-up of the church at Frankfort, Ky., followed by a sketch of E. L. Powell's church at Lexington.

G. W. Infield was called to Allegheny this week on account of the serious illness of his son, Clyde, who has typhoid fever. Little hope is entertained for the young man's recovery.

D. S. Domer, minister of the church at Beaver City, Neb., is conducting a meeting, assisted by S. V. Williams of La Porte, Ind., as evangelist, and Mrs. Williams as leader of song.

The church at Santa Paula, Cal., has engaged J. P. Ralstin to serve them as pastor. He and his wife at present are enjoying a vacation in their old home in the mountains of Colorado.

Brother L. H. Stine is carrying on his good work at Lawrenceville, Ill., as usual. He addressed the Vincennes Ministerial association recently with much profit to the ministers and great credit to himself.

W. W. Wharton, who has successfully ministered to the church at Winchester, Ill., has resigned and is open for engagements as pastor or evangelist. For the present he can be addressed at Jacksonville, Ill.

The Christian Woman's Board of Missions has appropriated \$500 toward the support of the minister of the Winnipeg, Manitoba, church. This is a most important center of a wonderfully productive country.

J. W. Reynolds, minister at Saunemin, organized the church at Forrest on the Fifth Lord's day in October. The ordination service will take place the second Lord's day in November, J. W. Reynolds officiating.

Quite a number of the Bible Schools of Ohio have found a contest with another school of similar size, very helpful. The schools at Uhrichsville and Belaire have just closed a contest in which Uhrichsville won.

The Christian Woman's Board of Missions has made an appropriation of \$250 toward the salary of E. E. Crawford of Albuquerque, N. M., in order to help the Albuquerque congregation in its struggle to build a church home.

A great city is developing at Ocean Park and Venice, Cal., where we have a small congregation. Cal. Ogburn, who instituted this work a little over a year ago, is supplying the pulpit. They are about to secure a lot and build a house of worship.

We are pleased to acknowledge the "at home" cards of Mr. and Mrs. Scott Baker McIntyre, Friday evening, Nov. 3, 614 Ninth Street, Minneapolis, Minn., to meet Mr. and Mrs. George Truitt Halbert. The Christian Century extends congratulations.

F. M. Dowling of Pasadena, Cal., has secured an orange ranch at Covina and located there. The Ontario Church has induced him to act as their minister. The result is the congregation is already anxious for a larger house. Brother Dowling's health continues to improve.

The students of Cotner University are reviewing Prof. Gates' new book, "History of the Disciples of Christ" and will soon give their estimates of the work. It has already received some of the best criticisms accorded any of the volumes published in this series—story of the churches.

The church at Utica, Ohio, is progressing finely. The church was organized in April, and since then about 20 have been added to the fifty charter members. It has the best Sunday School in town. The corner stone was laid Oct. 28 for a modern church building. Grant A. Walker is the pastor.

G. B. VanArsdall of Cedar Rapids, Ia., preached on Sunday morning, Oct. 29, on "The Place of the Christian Church in Protestantism" to a large audience. The sermon was published in full in the Cedar

Rapids Evening Gazette. It was a strong presentation of the plea and program of the disciples.

Southern California is securing two of the best men in the East. The Keystone state will lose E. W. Thornton and J. J. White. Their loss is California's gain. E. W. Thornton takes the great work at Long Beach, and J. J. White assumes charge at Fullerton. Both churches are to be congratulated. These brethren arrived the first week in November.

The South Side Church, Chicago, (Colored), is negotiating for a new church home. C. C. Smith has recently been looking the field over, and in all probability the church property at 3621 Armour avenue, will be secured. M. T. Brown, the pastor, is doing a splendid work with this people. Large audiences attend every service. Five were received into fellowship last Sunday, 3 by statement, 2 by baptism.

B. L. Allen of Indianapolis has accepted a call to the church at Tullahoma, Tenn., and began preaching, Nov. 5. Bro. Allen served seven years as state C. E. superintendent for Indiana, and occupied the pulpit of the Morris Street church, Indianapolis, for nearly four years. He also acted as editor of the Indiana Christian a part of the time besides being a regular contributor to the Christian Guide, Companion and Weekly.

Things continue to move under Pastor Wilhite at San Bernardino, Cal. Their church has again been enlarged and in part newly furnished, and they are looking forward to a great meeting with Scoville and Smith in January. The Christian Church in San Bernardino is the strongest congregation in the county, and with Scoville there doubtless things will be thoroughly shaken. A new work is developing under his hands at Rialto.

There are opportunities for good pastors to locate in Southern California just now. A number of pulpits are being temporarily supplied by Sunday preaching. These places can pay about \$700 a year. This is only a modest living for a preacher and his wife. The secretary would be glad to correspond with any who care to consider these fields. In writing please enclose stamp and credentials. Address, Grant K. Lewis, Long Beach.

One of the most artistic books from the printers' standpoint which has come to our desk, is a handsomely bound volume entitled "Eye Diseases Cured Without Surgery," by Oren Oneal, M.D. Whether you have trouble with your eyes or not this valuable little book should be in your home. The information it imparts may save you or some of your friends from diseases of the eye. A postal card request directed to Dr. Oren Oneal, 52 Dearborn Street, will secure the book for you.

How Some Readers Can Make Money.

Having read of the success of some of your readers selling Dish-washers, I have tried the work with wonderful success. I have made not less than \$9.00 any day for the last six months. The Mound City Dish-washer gives good satisfaction and every family wants one. A lady can wash and dry the dishes without removing her gloves and can do the work in two minutes. I got my sample machine from the Mound City Dish-washer Co., 3555 A C Laclede Ave., St. Louis, Mo. I used it to take orders and sold 12 Dish-washers the first day. The Mound City Dish-washer Co. will start you. Write them for particulars. Ladies can do as well as men.

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will supply you with the most simple and systematic arrangement for handling church contributions. We have used it two years. The contributions best in our history. Write them, not me.

T. R. BUTCHART, Treas. of Church, Red Oak, Iowa.

Early in November Evangelist DeForest Austin and his singer, McVey, are expected to arrive in Southern California to conduct an evangelistic campaign underneath our sunny skies. They have a fine, large, new tent and will be able to use it effectively in this splendid climate. Those desiring to use them may communicate with the secretary, Grant K. Lewis.

The Disciples' Union of Greater New York and vicinity, will tender a reception to the delegates to the Inter-church Conference on Federation at the Lenox, Avenue Union Church, 41 West 119 Street, on Tuesday evening Nov. 14, at 8:15 o'clock. The occasion is the regular November meeting and the topic will be "The Disciples of Christ and Inter-church Federation." Dr. Herbert L. Willert will be the speaker and others will take part in the discussion. It will be a great meeting. All our visiting ministers are invited to be present.

J. P. Lichtenberger, President.
41 W. 119th St., New York.

The Central Christian Church at Warren, Ohio, where J. E. Lynn ministers, observed its second annual Roll Call Service Sunday, Oct. 29. One of the purposes of the day was historical. The minute book was displayed containing the signatures of the seven charter members who organized the church in 1803. It was then a Baptist church. The roll being too large for individual names to be called, the pastorates were called instead. Only one was present who came into the church before the pastorate of Isaac Errett 1851-55. Eight were present who became members during his ministry. Roll call cards were filled out by each member on which he indicated the departments of the church in which he was at work and those in which he was willing to enroll to further the movement of a more complete enlistment of the membership which will be carried out in November.

Dedication.

The Disciples of Christ of Highland, Kans., dedicated a new church building Oct. 29. Bro. Walters of Webster City, Ia., was in charge. This is a town of 800, the seat of the earliest mission (Presbyterian) in the state. The Christian church here numbers about 160. The present building was erected over a year ago, but on account of a disastrous bank failure the dedication was postponed. However, the church has grown steadily in numbers and zeal, so that when Bro. Walters asked for \$1,060 to clear the building of incumbrance \$1,475 was pledged. At the evening meeting this was swelled to \$1,600, making possible the purchase of new pews. The church cost \$7,000. Bro. Walters is a decided success in work of this kind. We are all rejoiced at the bright outlook for the future.—Hugh Lomax, Minister.

A Beautiful Niagara Picture.

There is nothing better to hang on one's study wall than a fine picture of some grand scene of nature. Niagara Falls is probably the grandest sight on earth, and one of the finest pictures of the cataract is the water color of Chas. Graham. This has been reproduced by lithography in twelve colors, 15x24 in., on heavy plate paper, and will be sent to any postoffice in the world on receipt of fifty cents, in stamps or currency. Address, O. W. Rugles, G. P. A., Michigan Central R. R., Chicago.

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stomach is positive and beyond dispute; it is both an irritant
and an astringent. The use of alum in any article of food or
article used in the preparation of food should be prohibited."

JOHN C. WISE, M.D., Medical Inspector, U. S. Navy.

A PRINCELY GIFT.

Man may prayerfully make plans but God reserves the right of overruling them for the enhancement of the good they purpose and his own glory.

Last July the General Secretary of our National Benevolent association started to preach for Bro. Richey's congregation at Blandinsville, Ill. He felt greatly defeated when floods prevented his going further than Keokuk, Iowa. But there Bro. J. W. Kilborne (one of our "in-as-much" preachers) asked him to speak to his people about the Gospel of the Helping Hand. Among the auditors on that rainy day was Bro. J. H. Parker. He seemed greatly interested but left immediately after the benediction without so much as speaking to the preacher. Though he said nothing he was thinking much. He considered the necessity of a ministry of this character to the fulfillment of our plea for the restoration of apostolic Christianity; he believed Christian Benevolence to be the best antidote for lodgeism, Christian Science and other cults diverting men from the church of Christ; he saw these practical, tender ministries would crimson what to myriads seem colorless theories of religion with the very heart's blood of Christ. He communicated these views to friends, who effected a more personal meeting with the representative of the association and Brother Parker, with the result that on the 17th inst. he gave \$10,000 on the Annuity plan.

Surely God overruled even the floods

to sanctify this fortune for the relief of the poor and the extension of his kingdom.

Brother Parker is not widely known among the brethren, he has never attended a national convention, nor been a church office bearer, but he reads our church papers and studies his Bible and reflects much on all things pertaining to the Kingdom. His belief is that Christian benevolence is the most dynamic factor for overcoming the sentiment that Christianity is a mere theory of righteousness but not a practical solution of this old world's weight of woe. His beliefs are not fetishes for cherishing merely, but are valued only for what they will do. His money followed his belief and his prayers.

This money will insure the erection of the new administration building for the St. Louis Orphanage early in the spring. Its inspirational value will greatly assist in the establishment of new homes in Georgia and California and the opening of a new hospital in Cincinnati or some other eastern city. We pray the Father to reveal to us more men of the spiritual grace of humble-minded, noble-souled J. H. Parker. GEO. L. SNIVELY.

903 Aubert Ave., St. Louis, Mo.

Mother: "Ethel, you naughty child, what have you been doing to make Charley cry so?"

Ethel: "I've only been sharing my cod-liver oil with him, dear mamma. You said it was so nice."—Harper's Bazar.

FROM THE FIELD

TELEGRAMS.

Pittsburg, Pa.—Have been at this First church, Allegheny, Pa., Wallace Tharp pastor, seven days, with seventy-two added. Forty-one to-day. Had 273 added here six years ago.—Chas. Reign Scoville.

Canton, O.—Four hundred and seven added in thirty-one days; continuing.—Welsheimer and Kendall.

CHICAGO

H. L. Willett and C. A. Young will attend the religious conference which meets next week in New York City.

Monroe Street.—A. T. Campbell, formerly of Toronto, and who recently became associated with the Chicago work, was installed as pastor of the Monroe Street Church, Sunday, Nov. 5. A number of pastors of city churches was present and assisted in the impressive exercises. It will be an occasion long to be remembered. This should prove a ministry profitable to both pastor and people.

North Side.—The work at the North Side is making progress under Will F. Shaw's ministry. Nine additions to the congregation are reported since Mr. Shaw began his work here two months ago, and many new candidates are in prospect.

Miss Mary Sundell reports the work at the N. W. Mission as encouraging. The Metropolitan church band will give a concert next week for the benefit of the work. The school is practically a settlement work, Miss Sundell conducting classes each day of the week. It will become a permanent work.

Maywood.—A. J. White organized the church at Maywood last Sunday. From present indications it appears the church will number about 50 charter members. Preaching has been regularly maintained at Maywood for some time.

Austin.—The annual meeting (seventh year) of the Austin Christian Church, Chicago, Ill., was held Wednesday evening, Nov. 1. Almost the entire membership was present. After supper and the social chat order was called and reports of the various departments were given. The church now numbers 201. There was a net gain of 40 during the year, 23 by baptism. Money raised for all purposes, \$2,892.26. Gave to missions \$151.63. The present pastor, Geo. A. Campbell, has been with the church since January, 1898.

The special meetings at the Metropolitan Church, conducted by Finis Idleman of Paris, Ill., have started off very satisfactorily. Despite the rain we had splendid services yesterday. The house was crowded last night and two men made the confession. There was also one addition at the morning service. Bro. Idleman is a consecrated man and has a message which lays hold upon the people. He has already won for himself a large place in our hearts.—A. W. Fortune.

CALIFORNIA

Pasadena, Oct. 30, 1905.

Yesterday was rally day here. It was a great day, 20 added to the church by letter and statements, 36 since rally effort began six weeks ago. The Sunday School observed "Boys' and Girls' Day

for America." They aimed at 300 present at Sunday School. One hundred dollar offering for Home Missionary and 500 present, last night, at the rally exercises. We had 347 at Sunday School; over 500 last night, and the offering reached \$160. The C. W. B. M. reported 15 new members, and the Senior and International Christian Endeavor, about 20. Together they reported about 30 signers to the "Tenth Legion" pledge. The Ladies' Aid had 567 calls made and \$500 on church lot. All helped nobly. This is a splendid church. We secured 15 new subscribers for "The Century," making 25 in all.—Seymour J. Martin.

FLORIDA.

Jacksonville.—One addition at our regular morning service on October 29; three since our last report. Our audiences are increasing. Our recently reorganized Christian Endeavor Society is doing a good work and gaining in membership at every meeting.—T. H. Blenms.

ILLINOIS.

Toluca, October 30.—Six added yesterday, two by letter and four by confession.—S. P. Telford.

Arcola, Nov. 2.—Three baptisms last Sunday night. This makes nine not previously reported.—L. T. Faulders.

Danville, November 5.—Meeting at First church progressing in spite of rain. Good audience. Twelve additions.—J. H. Smart, Pastor, F. G. Tyrrell, Evangelist.

Cartersville, October 30.—Four additions yesterday by letter. We are preparing for a meeting in November, led by M. Putman, who becomes district evangelist. We are preparing for a great meeting.—F. L. Davis.

Chicago.—West Pullman church.—Bro. E. L. Frazer of Indianapolis held a good meeting with this church during the first part of the present month, resulting in nine accessions, five by baptism and four by letter.—Guy Hoover, Pastor.

Lake Fork.—Meeting closed Sunday night with forty-two additions, thirty-two by confession, one from the Baptists, three restored, and six by statement. This makes 108 additions to this church this year. Evangelist J. Bennett conducted the revival.—J. D. Williams.

Saunemin, October 30.—I took charge of the church in Saunemin on the fourth Lord's day in June. The work had suffered from several causes. The church had very largely lost its influence and former prestige in the community. But we have some fine people here who are standing by the work in a noble way. These choice spirits have tided the church over some very dangerous shoals. We have been laboring to reinstate the church as a lively factor in the religious life of the community. There are already clouds in the sky and signs of an abundance of rain. We have recently closed a three weeks' meeting, the pastor preaching, H. K. Shields, singing evangelist. We had good audiences, attentive and interested. The gospel was preached in love, but in truthfulness, with all boldness. It was kindly received by the church, our Christian neighbors, and the world. One young man was received by confession and baptism. We think the

meeting was a great help in placing the church upon its feet. The church has a bright future.—J. W. Reynolds.

INDIANA.

Terre Haute.—There was one confession at the College avenue church last night (October 29). One addition by statement Sunday before. We shall be able to move into the Sunday school rooms of our new church about the first of December.—Leonard V. Barbre.

IOWA.

Jefferson.—We are in a meeting, with three added thus far, five not heretofore reported.—Samuel Gregg.

Zearing.—The church here will begin a meeting November 26. E. W. Bowers, leader. My wife and I held a short meeting for the church at Grant Center, which resulted in two by confession and one by letter.—Jas. R. McIntire.

KANSAS.

Burlington, October 31.—Am assisting the minister, W. I. Thomas, in a meeting here. We began last Sunday. We have some good singers and expect the music to be a great help in the meeting.—Charles E. McVay, Song Evangelist.

Highland.—J. W. Walters of Webster City, Ia., closed a twenty-two days' meeting here October 29. Total additions, twenty-three; baptisms, twelve. Cold,

Indigestion

Stomach trouble is not really a sickness, but a symptom. It is a symptom that a certain set of nerves is ailing. Not the voluntary nerves that enable you to walk and talk and act—but the automatic stomach nerves over which your mind has no control.

I have not room here to explain how these tender, tiny nerves control and operate the stomach. How worry breaks them down and causes indigestion. How misuse wears them out and causes dyspepsia. How neglect may bring on kidney, heart and other troubles through sympathy. I have not room to explain how these nerves may be reached and strengthened and vitalized and made stronger by a remedy I spent years in perfecting—now known by Physicians and Druggists everywhere as Dr. Shoop's Restorative (Tablets or Liquid). I have not room to explain how the remedy, by removing the cause, usually puts a certain end to indigestion, belching, heartburn, insomnia, nervousness, dyspepsia. All of these things are fully explained in the book I will send you free when you write. Do not fail to send for the book. It tells how the solar plexus governs digestion and a hundred other things every one ought to know—for all of us, at some time or other, will have indigestion. With the book I will send free my "Health Token"—an intended passport to good health.

For the free book and the "Health Token" you must address Dr. Shoop, Box 5592, Racine, Wis. State which book you want.

Book 1 on Dyspepsia.
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rainy weather during most of the meeting. Bro. Walters is able to preach the truth powerfully without making enemies. He is now at McPherson, Kans.—H. Lomax, Minister.

KENTUCKY.

Harrodsburg.—The church here is looking forward with eagerness to the Brooks brothers' meeting. They come to us from Pittsburg.—M. G. Buckuld.

MINNESOTA.

Duluth.—I have closed my first month's work here. I began October 8 and find a noble band of Disciples. They are loyal and devoted, energetic and anxious to establish a strong church in this strategic point of the great northwest. The church in Duluth has been established about twenty or twenty-five years and has met with the usual adversities subject to pioneer work. St. Paul is the nearest one of our churches and it is 150 miles. Bro. A. D. Harmon found a disorganized church here nine years ago and now they have a splendid body of people and a beautiful church building. The church at Duluth has many consecrated, trained workers, and our work starts out with promise and enthusiasm. The auxiliary to the C. W. B. M. gave a program at their quarterly meeting two weeks ago, which showed not only the intense missionary zeal of the church, but marked talent for carrying on such work. The Sunday school has for its splendid superintendent Bro. E. A. Risdon, and the young people are led by Bro. A. L. Sturgiss, recently of South Bend, Ind. The church has given the pastor and his wife a royal reception.—Baxter Watters.

MISSOURI

Belton.—Seven added here yesterday; 6 by confession and baptism and one by statement. We began meeting with home forces October 1 and closed October 25 with sixteen added by confession and baptism and five by letter and statement; also had five baptisms in September that have not been reported.—W. H. Scrivner.

Kirkville.—Three were baptised at prayer meeting last week. One of the number was Prof. Harvy of the State Normal. He is one of the leading educators of the state. Eight took membership with us October 29, making fifty-two the past eight weeks at regular services.—D. A. Wickizer, Pastor.

Columbia.—Brooks brothers' meeting closed Wednesday night, October 25, with 217 additions. Since then we have had fifteen, making for the month of October 232, 150 of them by confession and baptism. The meeting has been of great benefit to the church and the town. The preaching was plain, practical, and helpful throughout. While Bro. Brooks preached on such themes as baptism, the name, the good confession, conversion, change of heart, etc., and in treating these subjects he was especially strong and clear, he did it in a way not to offend. The house, which holds 1,200 people, was crowded at almost every service; often many were turned away. There was but one service throughout the meeting at which there were no confessions. The singing, led by A. K. Brooks, was an important feature of the meeting, adding much both to its interest and success. The present membership of the church is 1,000. The membership at the beginning of the present pastorate ten years ago was 410. During this time 700 letters have been granted.—C. H. Winders.

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Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Charcoal Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form, or, rather, in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath, and purer blood; and the beauty of it is that no possible harm can result from their continued use, but on the contrary great benefit.

A Buffalo physician in speaking of the benefits of charcoal says: "I advise Stuart's Charcoal Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Charcoal Lozenges than in any of the ordinary charcoal tablets."

NEBRASKA.

Havelock.—H. G. Wilkinson is holding a meeting here. Interest good. Attendance large; ten accessions to date.—Mrs. A. Van Pelt.

NEW MEXICO.

Raton.—R. A. Givens of Denver writes: I am here singing for J. T. Stivers. We are having a great meeting; fifty-six to date, thirty-one confessions.

NEW YORK.

New York, Nov. 1.—The Lenox Avenue Union Church, 41 West 119th Street, New York City, reports three more additions. Miss Mattie Burgess addressed the ladies on Oct. 25. Great plans are being made for the Scoville and Smith meeting in January. Bro. Lichtenberger is doing a great work here.—R. E. Carpenter, Clerk.

Albany, Nov. 1.—We spent the month of October in a series of meetings with J. R. Gannang of Des Moines as singing evangelist. We had over 50 additions and a very profitable month's work for the cause. We take up the meeting in December, to carry it to a consummation for greater things in the work.—C. H. Mattay, Minister.

Buffalo.—Three added here recently, two by confession and baptism. Our great simultaneous evangelistic movement, including over seventy churches of Buffalo, will begin Sunday evening, November 5. Ten union evangelists will speak in that many parts of our city nightly for from ten to twenty days. Then the various congregations will follow the union effort with meetings of their own.—B. S. Ferrall.

OHIO.

Hamilton.—Two confessions and one addition by letter at the Lindenwald church October 29.—W. H. Hedges.

PENNSYLVANIA.

Allegheny, Pa., Nov. 2.

Brethren: The simultaneous campaign has opened favorably. Great meeting last Sunday afternoon, filled the Nixon Theater and the old Third Pres. Church. 5,000 people were out. This morning reports show 104 additions and only half the churches heard from. At the Monday noon, down town meeting, there were 800 people out. High water mark has been reached in the way of preparation. The best work in preparing for meetings that has ever been done in our brotherhood. Pray for us, and with us expect to hear great results.—Grant E. Pike.

TENNESSEE.

Shelbyville, Tenn., Oct. 27, 1905.

Closed a twelve-days' meeting at Flat Creek with twenty-one additions.—E. E. Violet.

Texas Christian University.

The new year is well under way. This week closes our eighth week of school. We have made a gain in our enrollment over last year, consequently we now have the largest number of students that has ever attended the university at any one time. All departments of work are in successful operation.

We have about thirty professors, instructors and officers engaged in this work. The College of Arts and Sciences is covering a broad field of instruction, and the enrollment is growing year by year. The College of Business in its enlarged quarters is making an excellent record. The College of Music has grown until it occupies the full time of four teachers, beside the band work, which is under the direction of still another teacher. We have about 125 music pupils outside of the band. Our music faculty is of exceptional strength, and the college owns twenty pianos which are in constant use. The schools of art and oratory are both in prosperous condition and doing very efficient work. Our preparatory school occupies the time of four teachers, and the work is very thorough and satisfactory. The College of the Bible occupies the time of two teachers and about half the time of a third teacher. We cover about the same field that the other colleges of the Disciples cover. We are enabled to do this by giving a part of the work on alternate years, but this does not interfere in any way with the efficiency of the work. We expect to add another man to the teaching force of the Bible College in the near future, and especial plans are being set on foot to largely increase the number of Bible students.

The possibilities of this institution are almost boundless, and the progress that is being made is highly gratifying to the friends of the institution. For the re-

sults already achieved and for the bright prospects of the future we are truly thankful.

Brother John S. Sweeney of Paris, Ky., is to begin a meeting with the University church here on the first Lord's day in November. We are looking forward to his visit with much pleasure.

E. V. Zollars.

The Martin Meeting at Maryville.

S. M. Martin has just closed a successful meeting for the church here. The meeting continued eight Sundays, and the results were sixty additions to the church. The bad weather interfered with the meeting, and we really should have continued another week in order to get the full benefit of the interest we had created.

The three strong points in Bro. Martin's work are: 1. His plain preaching to the members of the church. 2. His strong doctrinal preaching. 3. His financial teaching toward the close of the meeting.

We have received great good from the meeting. The results told upon our prayer meeting last night, making it much larger than usual.

H. A. Denton, Pastor.

Maryville, Mo., Nov. 2, 1905.

Subscribers' Wants.

Our subscribers frequently desire to make known their wants and announce their wares. We open this department for their benefit. Rate is fifteen cents per ten words, cash to accompany order. Address "Subscribers' Wants," Christian Century."

Party wishing accommodation at the Battle Creek Sanitarium can secure a credit check cheap by corresponding with us. Address Personal, Christian Century, Chicago.

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With your money and enjoy an income from it while you live by giving to the Foreign Christian Missionary Society on the ANNUITY PLAN. The income is large, uninterrupted, and certain for life. Interest is paid according to age of donor. There is no expense for repairs or taxes. A bond is given to insure prompt payment of interest, semi-annually. It is better than a government bond. Over two hundred gifts have been made, amounting to about \$250,000. This plan is especially adapted to those fifty years of age, or older. Full particulars given upon request. Let us send you our illustrated booklet, free of charge.

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CONSUMPTION

CORRESPONDENCE

Kentucky Bible School Notes.

The Maysville State Convention will be remembered as one of the best conventions ever held. It was remarkable in its excellent reports, its inspiring sessions and its new plans. We call attention to some of the latter:

1. The name of our Sunday school organization was changed to The Kentucky Bible School Association. This association will be incorporated.

2. The apportionment plan of raising money from the schools was continued with the suggestion that the apportionments be increased whenever practical. The letters apportioning the schools are being sent out and we trust that this suggestion from the convention will meet with the hearty approval of workers.

3. In addition to these offerings the executive committee was authorized to call for personal gifts, both for general expenses and also for a permanent fund with which to endow the association. We believe this to be a wise step and are hoping to secure some personal gifts for both funds. There is no doubt but that the endowment of the association will increase its efficiency and usefulness. We hope some of our able brethren and sisters will see the wisdom of helping to perpetuate and solidify the work of this State organization.

4. The Christian Sunday School of Lawrenceburg will continue the official organ of the association, but will appear quarterly instead of monthly. It will be changed in name and appearance somewhat, and we hope to make it better than before. Mr. J. M. B. Birdwhistell will continue his efficient services as editor.

5. Institutes held in colleges and secular schools were advised and commended.

6. Special emphasis was laid on the necessity of developing the work in southern Kentucky, and the evangelist will spend much of his time this year in that section.

7. Perhaps the most important step was taken when the convention approved the suggestion that an office secretary be employed. The work has demanded this step. The evangelist even by constant travel cannot reach more than ten per cent of the schools during the year and yet there is great need of keeping in close touch with every school. In accordance with this action, Miss Mattie Sacrey has been employed and is already at work. We have every reason to believe that she is competent, and we are assured of her consecration and interest.

An office has been established at 218 Kellar Building, corner of Fifth and Main streets. This becomes the permanent headquarters for the association and all mail should be sent here rather than to 413 Fourth avenue, the old address. Visitors will be welcomed at this office.

Louisville, Ky. Robt. M. Hopkins.

NEBRASKA SECRETARY'S LETTER.

It is a sad duty we have to chronicle the death of Bro. O. A. Adams' wife last week. No details have reached this office. Bro. Adams will have the deep sympathy of all his brethren.

Three baptisms reported from the Waco meeting. It is expected to close on the 26th.

Austin and Young will close their meeting at Jewell City, Kan., on the 29th.

The following record of the work at Peru under the leadership of J. D. Forsyth for the first four weeks speaks well: Twelve added by letter, four by baptism and one confessor to be baptized. Bro. Forsyth is taking a good place in the religious life of the town. He will begin a meeting with the church on the 29th.

The secretary visited Broken Bow on the 22d. The church here is not in the best of condition, though it is not especially suffering from its experience with its last preacher. They need a good, safe man to stay with them for a term of years.

It ought to be said that Bro. L. F. Harman, who has been preaching for them for the last half year, after his work with the church ended, took up and organized an independent movement, which he does not call a church, though he has recently established a Sunday school in connection with it. He lectures each Sunday evening and is reported to have very "broad" views concerning the divinity of Christ and is very "liberal" in his expositions of the scriptures. No reflection has been made upon his personal character. It seems to be one of those cases in which a man finds himself out of harmony with the views held by the religious people with whom he is identified. In the case of Bro. Harman, he has been with us but a few months, coming to us from the Methodists last winter. It seems too bad that a capable man should turn from the Bread of the Word to take up with the husks of the philosophies of the day.

S. D. Dutcher is assisting in a meeting in Kentucky as a part of the general

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In almost every hamlet—every neighborhood—there are living examples of what Liquozone can do. Wherever you are you need not go far to find some one who has been helped by it.

Talk to some of those cured ones; perhaps your own friends are among them. Ask if they advise you to try Liquozone. Or let us buy you a bottle, and learn its power for yourself. If you need help, please don't wait longer; don't stay sick. Let us show to you—as we have to millions—what Liquozone can do.

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The virtues of Liquozone are derived solely from gases. The formula is sent to each user. The process of making requires large apparatus, and from 8 to 14 days' time. It is directed by chemists of the highest class. The object is to so fix and combine the gases as to carry into the system a powerful tonic-germicide.

Contact with Liquozone kills any form of disease germ, because germs are of vegetable origin. Yet to the body Liquozone is not only harmless but helpful in the extreme. That is its main distinction. Common germicides are poison when taken internally. That is why medicine has been so helpless in a germ disease. Liquozone is exhilarating, vitalizing, purifying; yet no disease germ can exist in it.

We purchased the American rights to Liquozone after thousands of tests had been made with it. Its power had been

proved again and again in the most difficult germ diseases. Then we offered to supply the first bottle free in every disease that required it. And over one million dollars have been spent to announce and fulfill this offer.

The result is that 11,000,000 bottles have been used, mostly in the past two years. To-day there are countless cured ones, scattered everywhere, to tell what Liquozone has done.

But so many others need it that this offer is published still. In late years, science has traced scores of diseases to germ attacks. Old remedies do not apply to them. We wish to show those sick ones—at our cost—what Liquozone can do.

Where It Applies

These are the diseases in which Liquozone has been mostly employed. In these it has earned its widest reputation. In all of these troubles we supply the first bottle free. And in all—no matter how difficult—we offer each user a two months' further test without the risk of a penny:

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Consumption	Piles—Quinsy
Contagious Diseases	Rheumatism
Cancer—Catarrh	Scrofula—Syphilis
Dysentery—Diarrhea	Skin Diseases
Dyspepsia—Dandruff	Tuberculosis
Eczema—Erysipelas	Tumors—Ulcers
Fevers—Gall Stones	Throat Troubles

Also most forms of the following:
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Fever, inflammation or catarrh—impure or poisoned blood—usually indicate a germ attack.
In nervous debility Liquozone acts as a vitalizer, accomplishing remarkable results.

50c Bottle Free

If you need Liquozone, and have never tried it, please send us this coupon. We will then mail you an order on a local druggist for a full-size bottle, and will pay the druggist ourselves for it. This is our free gift, made to convince you; to let the product itself show you what it can do. In justice to yourself, please accept it to-day, for it places you under no obligations whatever.

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Pyramid Pile Cure gives instant relief, as a sample will show. It stops congestion, restores normal circulation, heals sores, ulcers, and irritated spots with great rapidity, and cures the CAUSE of piles without fail in every case.

No surgical operation is necessary for the cure of piles, because Pyramid Pile Cure will cure without cutting. An operation makes matters worse, hacking to pieces the delicate muscles which are relied upon, for a satisfactory and permanent cure.

Pyramid Pile Cure is put up in the form of suppositories, easy to use, and applied directly to the affected parts.

It requires but a small amount of treatment, as a rule, to produce a cure, if directions are carefully followed.

After you have tried the trial treatment and found it satisfactory, as you will, you can get a regular size package of Pyramid Pile Cure at your druggist's for 50 cents. If your druggist hasn't it, send us the money and we will forward you the treatment.

Send your name and address for the treatment at once and we will send you same by return mail, in sealed, plain wrapper, on receipt of your name and address. Pyramid Drug Co., 7572 Pyramid Building, Marshall, Mich.

evangelistic campaign being conducted in and around Cincinnati, O.

Bro. H. T. Sutton, head of the School of Eloquence at Cotner University, is the nominee of the Prohibitionists for regent of the State University. Bro. Sutton is not only a man of sterling character, but is eminently qualified to fill the position if elected. If more men like him could be put into public places of trust, the world would be better.

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Chancellor Aylsworth will preach for the new congregation at Vesta on the 29th.

The first response to the state missionary apportionment, letter came from the Ladies' Aid Society at Nehawka. This was immediately followed by the Bible school at Waco. This is taken as a sign that the offering is not only going to be a good one, but that it is coming early. This is as it should be, as the treasury is empty, and the bills for October quarterage as well as the fall printing are unpaid. This is the time of year when a dry treasury is apt to occur, and also when the society necessarily has to have considerable expense. We hope that these considerations will move the churches to promptness. This is the last issue that can reach the churches very much before the time for the offering. The time for talk is slipping away, and that for action is practically here. Let our resolutions and plans be now put in practical way of fulfillment.

This paper may reach some scattered Disciples in the state. If so, would it not be good for such to have a part in this great work, by sending in a personal offering? Let your prayer be, too, that while the gift may bless others, that it may return to you after some days whether many or few.

A Sign

of poor blood circulation is shortness of breath after walking, going up stairs, sweeping, singing, excitement, anger, fright, etc. Poor blood circulation means a sick heart, and a sick heart is a result of weak and impoverished nerves.

Every one knows the results of poor blood circulation, but everybody does not know that the quickest and safest treatment is Dr. Miles' New Heart Cure.

If you find these symptoms present, you should not neglect them, but at once procure a bottle of

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It will cure, and at a very little expense, compared with doctor's bills. We are so sure of it, that if first bottle does not benefit, your druggist will return your money. It will do for you what it has done for thousands in like condition.

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REV. W. A. ROBINS, Port Elgin, Ont.

There are members who are well able to put \$100 each into this work. Name your own field if you choose, but give to the work of helping our helpless brethren, in a manner befitting your abilities. Let us all pray that the offering may be large.

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OTHERS MAY, YOU CANNOT

If God has called you to be really like Jesus he will draw you into a life of crucifixion and humility, and put upon you such demands of obedience, that you will not be able to follow other people, or measure yourself by other Christians, and in many ways he will seem to let other good people do things which he will not let you do.

Other Christians and ministers who seem very religious and useful, may push themselves, pull wires, and work schemes to carry out their plans, but you cannot do it; and if you attempt it, you will meet with such failure and rebuke from the Lord as to make you sorely penitent.

Others may boast of themselves, of their work, of their success, of their writings, but the Holy Spirit will not allow you to do any such thing, and if you begin it, he will lead you into some deep mortification that will make you despise yourself and all your good work.

Others may be allowed to succeed in making money, or may have a legacy left to them, but it is likely God will keep you poor, because he wants you to have something far better than gold, namely, a helpless dependence on him, that he may have the privilege of supplying your needs day by day out of an unseen treasury.

The Lord may let others be honored and put forward, and keep you hidden in obscurity, because he wants to produce some choice, fragrant fruit for his coming glory, which can only be produced in the shade. He may let others be great, but keep you small. He may let others do a work for him and get the credit of it, but he will make you work and toil on without knowing how much you are doing; and then to make your work still more precious, he may let others get the credit for the work which you have done, and thus make your reward ten times greater when Jesus comes.

The Holy Spirit will put a strict watch over you, with a jealous love, and will rebuke you for little words and feelings, or for wasting your time, which other Christians never seem distressed over. So make up your mind that God is an infinite sovereign, and has a right to do as he pleases with his own. He may not explain to you a thousand things which puzzle your reason in his dealing with you, but if you absolutely sell yourself to be his love slave, he will wrap you up in a jealous love, and bestow upon you many blessings which come only to those who are in the inner circle.

Settle it forever, then, that you are to deal directly with the Holy Spirit, and that he is to have the privilege of tying your tongue, or chaining your hand, or closing your eyes, in ways that he does not seem to use with others. Now when you are so possessed with the living God that you are, in your secret heart, pleased and delighted over this peculiar, personal, private, jealous guardianship and management of the Holy Spirit over your life, you will have found the vestibule of Heaven.—Living Waters.

"The First Church Herald" is published by the First Christian Church, which meets in Grand Boulevard Hall at Grand Boulevard and Forty-seventh Street. The October issue contains a sermon by Dr. Willett and much other material pertaining to the work of the church.

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to a doctor for pulling you through a heavy cough or cold can be avoided if you use Hale's Honey of Horehound and Tar early in the attack. It's pleasant to take, harmless and effectual. Sold by druggists.

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Co-Operation

Co-operation is the life of trade. The old theory of cut throat competition is forever gone. In Union there is strength. This is not only true in politics, but in commerce. The best and most scientific co-operation in trade, is where the buyer and seller are mutually interested in the business. The many successful co-operative societies of England prove conclusively that where the buyer is interested in the profits of the business, the individual and the firm are both benefited.

In recent years, the mail order business has grown to gigantic proportions. In many, if not most instances, however, the profits of the mail order business has not been distributed among the people. The character of the people has hardly been considered.

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History of the Company.

The history of Albaugh Bros., Dover & Co., given by Mr. H. P. Albaugh, the president, reads like a fascinating romance. He says,

History of the Company.

When Mr. Dover, brother and I started the business nearly five years ago, we left remunerative positions with three things predominating in our minds.

1. Co-operation.
2. Mail order business.
3. An organization made up entirely of people of Christian character.

In our earlier life we had all been farmers and country school teachers and had learned the great lessons of industry and patience. We had some money to put into the business, we had all the time there was and a disposition to do any kind of work necessary to carry it along.

We realized that it would be fair to the large number of people whom we expected to ultimately join us, that we should demonstrate with our money and at our own risk, the feasibility of our plan. Consequently we organized as a partnership company and went to work in earnest.

Our efforts brought returns from the beginning and within six months we began to look about for more young men of the right kind to whom we might entrust a part of our work.

Mr. Myers, the present secretary of the company, with whom we had been personally acquainted for a number of years, was induced to cast his lot with us, while upon the suggestion of a highly respectable gentleman of large business experience, we were brought in touch with Mr. Eckerle, the fifth member of the present Board of Directors.

Suffice it to say that during the two years of our history as a partnership enterprise we sold \$300,000.00 worth of merchandise, built up a tangible asset account of more than \$20,000.00, to say nothing of the good will and other in-

tangible assets of the organization. We believed that the time had come to charter the company as a corporation under the law, and work out the three fundamental things which prompted us to make the beginning. This was done. Everything pertaining to the old company was turned over to the corporation and the books were opened and people who had confidence in the management subscribed for shares of stock; enlarged plans were made, and the work of the old company pushed along by the corporation. It soon became necessary to have larger quarters, and within a year we were occupying the entire floor upon which we started with three small rooms. Inside another year we occupied more than 20,000 square feet in the downtown district. We are now moving into our own building, which contains about 120,000 feet of floor space, and other buildings will be erected from time to time as the business demands. Our corporation owns adjoining lots sufficient to carry out large building operations and properly house the business for years to come.

Our new location has been chosen with great care regarding shipping facilities, and we have our own private railroad switches. The new buildings are provided with all the latest devices to facilitate the prompt handling of orders.

We have maintained the principle of having identified with us only individuals of Christian character, we are building in a conservative manner a mail order business; have been successful in purchasing outright several other concerns; but it is in place here to discuss the question of Scientific Co-operation. I mention these things only on the score of reassurance.

The plan of the company, known as "scientific co-operation," was originated by Mr. H. P. Albaugh, the president of the company. It provides for the selling of the shares of stock in eleven series. The first series is sold at par value, less 5 per cent interest on annual payments—e. g.: one share on the five-payment plan runs \$20, \$19, \$18, \$17 and \$16. The second carries an interest allowance on payments of 4 per cent, which makes the annual payments on one share five-payment plan, \$20, \$19.20, \$18.40, \$17.60 and \$16.80. The third series schedules on the basis of 3 per cent. The fourth series 2 per cent, the fifth 1 per cent, the sixth is flat par, making each annual payment the same. Then on the seventh series there is a premium charge of 1 per cent; on the eighth series there is a premium charge of 2 per cent; on the ninth series there is a premium charge of 3 per cent; on the tenth series there is a premium charge of 4 per cent; and on the eleventh and last series a premium charge of 5 per cent, making the annual payments on one share five-payment plan, \$20, \$21, \$22, \$23, \$24.

The organization of the company is thoroughly Christian from first to last. It is a demonstration of the fact that the principles of Christianity can be applied in business to-day.

Those interested in business co-operation, or who may wish to know more about the success of this company should write to H. P. Albaugh, Pres. Albaugh Bros., Dover & Co., Chicago.

The Christian Century

A WEEKLY RELIGIOUS, LITERARY AND NEWS MAGAZINE
PUBLISHED BY

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